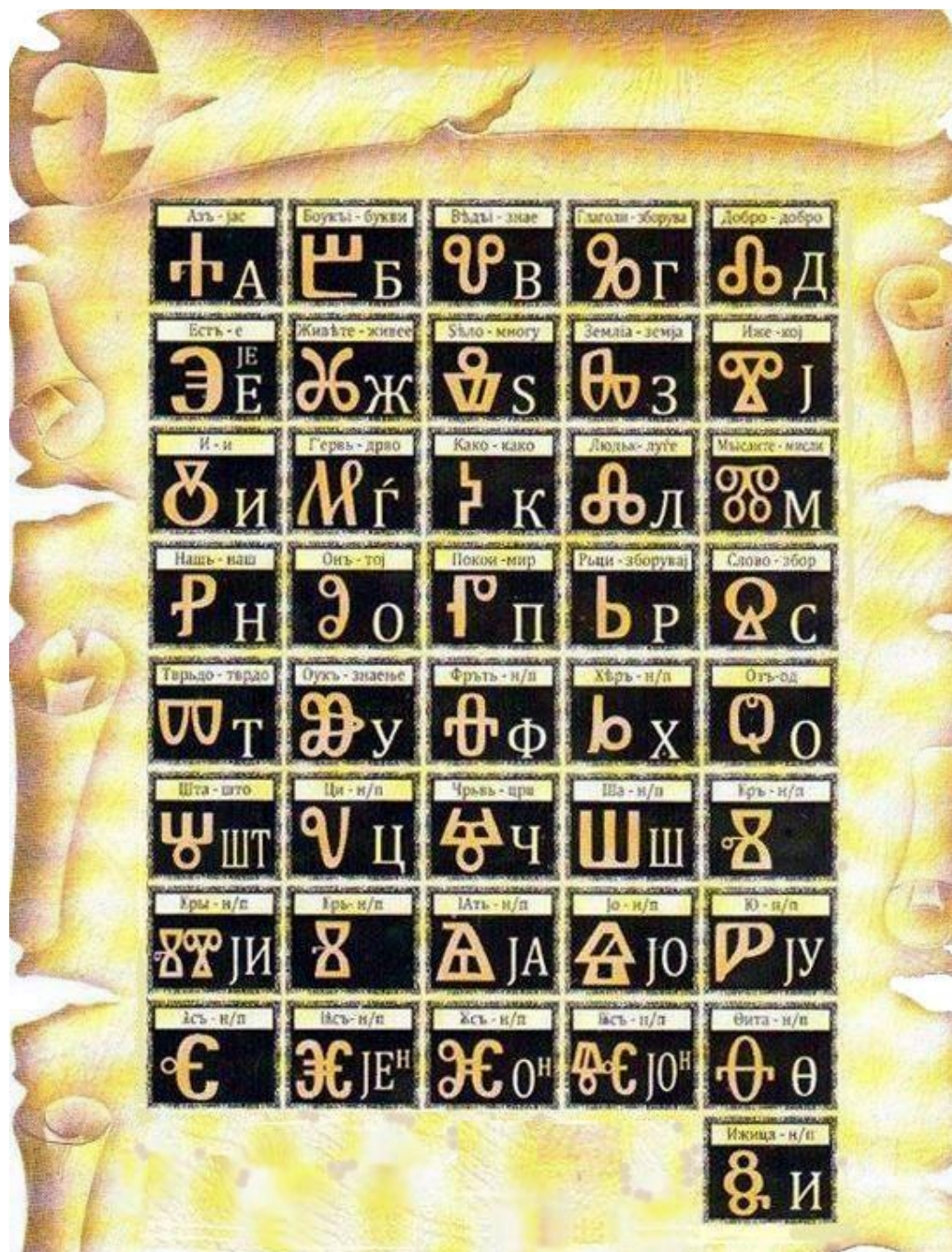


Basil Chulev

• • ⊕ • •

+ GLNGOLING THE GLNGOLITIC +

(“Speaking” the “Speakolitic”)



Basil Chulev

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+ GLAGOLING THE GLAGOLITIC + (“Speaking” the “Speakolitic”)

MACEDONIA COSMOPOLITANA
2015

The term Glagolitic/Glagolitism (i.e. ‘Speech/Speaking’)¹ is understood differently by different authors, and Josip Hamm, a prolific author on the issue, defines it as “*a movement named by the Glagolitic script, a type of syllabic Macedonic alphabet, a medium which had played an important role in the epochal struggle led by the Medieval Macedonic popular movements against the foreign domination and foreign clergy. With the Macedonian Bogomils movement it was the powerful tool in the fight against the Romeians and the Constantinople clergy, with Czechs and the Moravians against the Germans and the German clergy, with the Illyrians/Croats against the Romance-speaking people and the Latin clergy, with Bosnian Bogomils/Patareni it was a tool in the fight between Roman Catholic and Eastern Orthodox churches. The first person to explain Glagolitic/Glagolitism in this manner was Vatroslav Jagić*”

(J. Hamm, 1965)

¹ From the verb “Glagoli” – ‘speaks’, derived from the noun “Glas” – ‘voice, vocal’; Russian: *golos*, Latinized: *glossa*.

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+ Glagolic/Glagolitic (*Glagollitsa/Bukvitza*) Script + (Introduction)

“Во почетокот беше Словото, и Словото беше во Бога, и Бог беше Словото. Тоа во почетокот беше во Бога. Се’ стана преку Него“ (Јован 1:1-3)²

“In the beginning was the Word, and the Word was within God, and the God was Word. It was in God in the beginning. All things were made by him” (John 1:1-3)

*"Early writing was too special, too sacred, for symbols to be carelessly determined, the order and symbols of alphabets were not chosen by chance; the order of a properly 'spelled' charm was never arbitrary. The early writing also contained the secrets of past calendars and alchemical transformations, lost when magic became hidden and then forgotten. Properly spelled, the letters in their proper order, unfold the story of creation and re-creation."*³ Like every early alphabet the Glagolitic, or Glagolic⁴, is an abstract graphic system, compiled by syllabic signs that visually represent the elements (voices) of the Old Macedonian language. Beside its deeply symbolic paleography, Glagolic script is unique literary language based primarily on the Macedonian dialects, but not identical in all its features with the speech of any particular area. It was the “*Latin*” of the Eastern Europe, expanding its cultural impact from Macedonia to the far-east Asia and to the west until the coasts of Atlantic Ocean. The linguists ultimately accepted the undeniable fact that the Glagolitic was antecedent of the Cyrillic script, which was its simplified version, adapted for the popular use. It was also the sacred scripture of the eastern “orthodox” church in the Middle Ages, fact emphasized by the graphic independence of each one of the Glagolitic signs and the absence of the between-letters joint elements, which is characteristic of the uncial scripts, typically used for sacral and celebration texts. Number of signs are also open to the left (Ѧ, ѧ, Ѩ, ѩ...) which shows that in the past, like all the ancient scripts, this script was also written from right to left. Its both syllabic and alphabetic properties are yet another particularity of the Glagolitic script. Namely, a number of signs are syllables (consonant and vocal) formed by single sign or ligatures (Ѧ, ѧ, Ѩ, ѩ...) that in some signs represent complex syllables of two or three consonants and vocals. This fact also confirms its antiquity, as the ancient pre-alphabetic scripts were all syllabic, with complex ligatures of two or more syllables, and written from right to left, or in boustrophedon (in both directions) fashion.

² The divine decree of god’s “Slovo” (i.e. the ‘Word’ of god) gave birth to the adjectives “Sloven” - ‘literate, educated’ and “Blagosloven” - ‘blessed’, both bearing the ecclesiastic sense of “disclosure of information (word) to man by a divine or supernatural agency”:

<http://www.makedonski.info/search/blagosloven>

³ From “Alchemy of Alphabets” by Judith Dillon, p. 5.

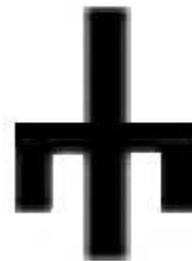
⁴ “*Glagol*” - ‘voice/word’ in Old Macedonian; from the Macedonic noun “*Glas*” (Sanskrit “*Las*”; Russian “*Golos*”; Septuagint Koine “*Logos*”; Latinized: *glossa*, etc.) - voice, word. Actually a different versions of the onomatopoeic syllable “*La*”, in Macedonic vernacular: “*Lafi*” - ‘speaks’, “*La-prda*” - ‘blubbers’, “*La-br-dab*” - ‘drunken blubbers’, “*ga-La-ma*” - ‘rumpus, noisy disturbance’, etc.

Early alphabets named objects to represent sounds and recognizable things that were associated with the alphabet, as the syllable/letter “A” for instance. As to the first vocal ‘A’ and/or syllable ‘MA’, it was given an anthropomorphic/divine shape, an ideogram representing both the real mother and the Great Mother Goddess, by representing her in



Above: **ceramic head-pieces and drawing of the Great Mother Goddess, Neolithic artifacts from the 6500 BCE archaeological site ‘Ogragje’ near the village of Orman, R. of Macedonia**

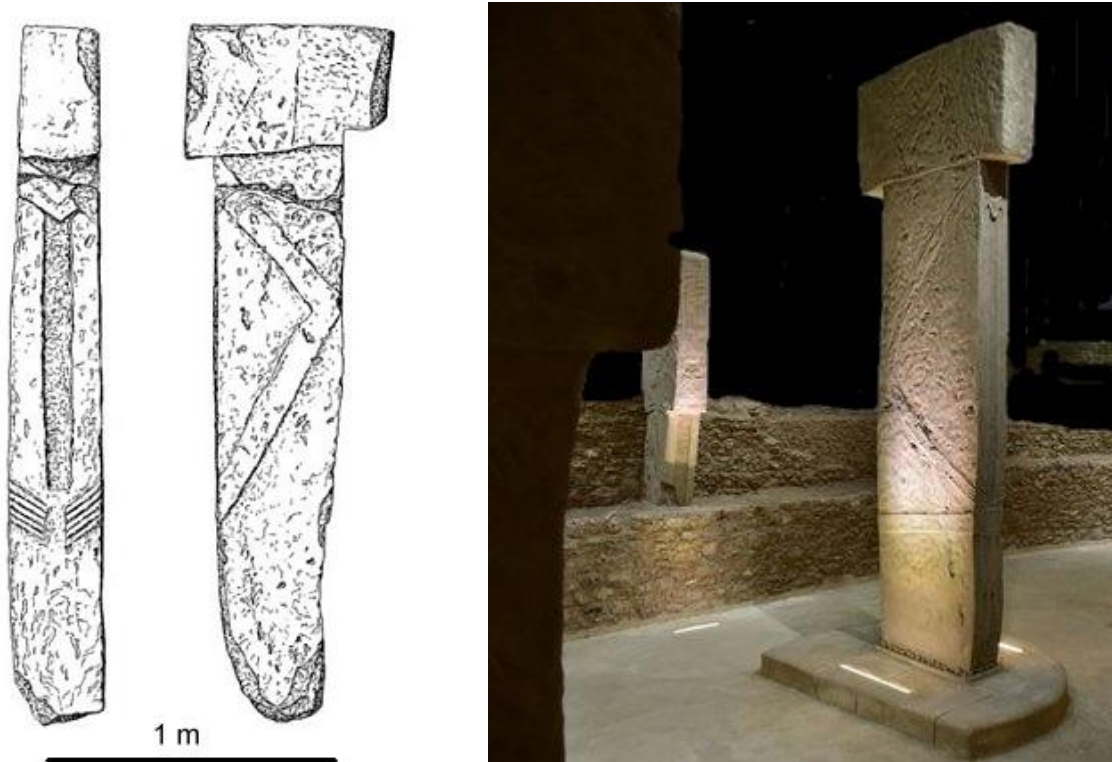
a calm posture of Goddess of the Home. Still, these early pictographic ideograms from the Neolithic (8000 BCE) were far from becoming letters, but were used on amulets and tokens of the She-First to protect the prehistoric people from the misfortunes of Nature. Thus, at the beginning, during the Matriarchate Epoch, the symbol for “A” was feminine and represented by simple horizontal line “—”. Thenafter it received the masculine vertical allegory and became a cross - “+”, which was the base for further variations: the Glagolitic “Ⳛ” – ‘As’ (i.e. 1st and/or numeric value ‘1’), which obvious



anthropomorphic shape finds astonishingly similar resemblance in the Linear-B script⁵, where

⁵ “Ancient Koine alphabet with Linear-B equivalents” by Richard Vallance Janke, 2017.

the ‘A’ symbol is very similar – T^{H} , and is also found in the magnificent Gobekli Tepe T megaliths, where again the T-shape is shown as a highly schematized anthropomorphic pillar (in Egypt was depicted as Hieroglyph in upside-down position: ⌒), with the narrow side being the front of the figure. It also has arms in a low relief, and the fingers of the hands meet on its



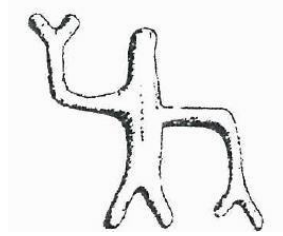
Above: the T-shaped anthropomorphic pillar with hands from Gobekli Tepe,

‘belly’, without or above a belt with an elaborate buckle, from which hangs the skin of a fox; and again as the famous **T** - ‘Tau-cross’ it was adopted by Christianity. The “A” is also for ‘Apis’, the sacred bull; it is the “Apostle”, in plain Macedonian: A-Po-Stol - ‘*the first (A) of the (holy) see*’, i.e. the ‘1st-one’ or ‘ruler’ of the capitol ecclesiastical city’.

And who was the ‘first’ upright deified being if not the very creator, the supreme deity or “*Boo*” (i.e. “*Voo*”)³, spelled as the very second letter “B” (or “V”)⁶, i.e. “Bogo” - the god, primordially represented by three vertical lines - **III**, sign known from the most remote prehistoric times.⁷ Accordingly, the famous Chinese trigrams still symbolize the “heaven” with the very same three (horizontal in this case) lines – **☰** ... These and other universal prehistoric symbols, incised on tokens and amulets, were used to describe the secret names of the supreme creator and mother goddess, and then after of the lesser gods long before the appearance of the true writing. And here it is, one of the first known images of what is presumed to be the Great “Bogo” (i.e. the *God-creator* - Aryan “*Bhaga*”, Persian “*Baga*”⁴) some 7500 years ago, as touching the earth and sky, and again on a Macedonian bronze representing Maenad (next page) from the 6th century BCE:

⁶ Interchangeability of /B/ and /V/ (see “*Voodin*” from Scandinavian mythology).

⁷ The supreme being to its primitive source.



It corresponds convincingly to the (second) letter of the Glagolitic script: **Б** - “bouki” (“bo”⁸ - god; “uki”⁹ - teaching, preaching), a simplified abstract-ligature that comprises the most primordial symbol of “god”, represented by the three vertical lines (III), which are



Left: the Maenad from Tetovo, Macedonia, 6th century BCE

above i.e. ‘Of the Sky(god)’ – “*Na Bō*” (i.e. “*Of God*”), which in today plain Macedonian is the Sky - “*Nebo*”, still named from the very same two syllables that accordingly became one vernacular word “*Nebo*” - the ‘Sky/Heaven’¹⁰. Thus “Of the Sky”, but in connection with the below, i.e. the Earth. Because - “*As Above, So Below*”, and this relationship between earth and sky empowers the celebrations of our calendars, seasons, and all the living things that are influenced by these cycles determined by the supreme father Sun-god of the Sky and the chthonic Moon goddess of the Earth.

The story goes further with the third letter **В** - “Vedi” (or “Vide” – ‘seen/known’) that has literally the same pronunciation and meaning with the Sanskrit “*Vedas*” – ‘knowledge’. Because all that we know we achieve primarily by seeing it with our eyes – “Vid”.¹¹ Accordingly, in the Macedonian language there are composite words for different “knowledges” or “know-how” skills: “*Propoveda*” - ‘preaches/teaches-as seen/known’, “*Ispoveda*” – ‘confesses-as seen/known’, “*Sprovede*” - to show the way to a destination or to know/aply how something has to be done, “*Izvede*” - ‘acquaintance-as seen/known’, “*Zavede*” - ‘seduces-as seen/known’, “*Vovede*” - ‘introduces-as seen/known’, etc. Words that are all connected with seeing /knowing of something, i.e. “*Vedi*”, which in all Macedonic languages actually means “you-see/seen” or to “learn by seeing”, “grasping by sight”.¹² Thus, **В** - “Vedi” as the syllable of sawn knowledge/understanding in connection with the previous syllable **Б** - “bouki” (“bo”-

⁸ The syllable /bo/ is still present in the archaic Russian word for “thank-you” - *Spasibo*, which is comprised of two words: *Spasi* - “save-us” and *bo(že)* - god.

⁹ Modern Macedonian “*Uchi*”- ‘learn’.

¹⁰ <http://www.makedonski.info/ensearch/nebo>

¹¹ <http://www.makedonski.info/ensearch/vid>

¹² Vernacular metathesis: “Vide?” – ‘You see?’ in plain English.

god, god's soul; "uki"- teaching) describes the god(s) teaching.

This strong theological symbolism is found again in the Glagolitic bisyllabic name of the god's son on earth: **ѦѦ** - 'IsUs' (i.e. 'Jesus'), which also contains the earth/sky duality (proclaimed heresy¹³ by the Eastern and Western churches) on contrary to the supreme god's trinity (**III**). This abbreviated Macedonic acronym form of the name of *Isus* allows us to see the special dualistic meaning, also visible in other two Glagolitic letters - **ѢѢ** (i.e. 'DV'), which, as being ecclesiastically forbidden isn't revealed in the corresponding Latin or other scripture forms. But, nevertheless remained straight forward preserved in some of today modern Cyrillic letters: Г-Г', І-І', К-К', Н-Н', Л-Л', etc. Thus, the name of Jesus in the Glagolitic constitutes a cycle, a full circle, and this indicates again the word of God: "I am Alpha and Omega, the beginning and the end, on the earth as in the sky." The Glagolitic representation of the name of Jesus Christ appears then as a sort of an ideogram, which corresponds visually, i.e. ideographically, to what Christ says of himself in the Book of Revelation.

It should be noted that the abbreviated apocryphal form in itself is a sign of primordial sacredness, only sacred names were written abbreviated in ancient writings. This way of writing was due to the primordial simplicity of the languages in the prehistoric times, when the primordial gods had short syllabic names or synonyms, or were even forbidden to be pronounced (see the Mysteries of Kabeiri), and syllables of their names were worn inscribed on different amulets or pendants: "Ma" (or "Mo")¹⁴ - the Great Mother Goddess of Macedonia, "Dze" - Macedonian all-seeing Sun-god, "Ea" - the Watery God of Babilonia¹⁵, "Ra" - the supreme Egyptian Sun God, "Tot"(Thoth) - the Egyptian Moon God, etc. Their abbreviated and symbolic names served as visible tokens. The second and not so mysterious reason of writing in abbreviations is the simple fact of the cost of writing media (papyrus, goat-skins, etc.) in Ancient and Medieval times, which was basically prohibitive, and writings were abbreviated as much as possible.























Much scholarship has been devoted to the investigation of the sources of the Glagolic alphabet with its curiously complicated symbols. Although the arrangement and the choice of the syllabic letters is similar to Cyrillic, with their form most of them diverge in great manner not only from the Cyrillic letters but also from the letters of other known scripts. The complex semi-ideographic Glagolitic characters derive from a variety of sources, including non-alphabetical elements such as the Zodiacal signs (at least 6 of them are similar or identical to the Zodiac signs), Linear A and Linear B syllabic scripts, Ancient Macedonian syllables, religious symbols as the cross, circle, triangle, etc. For example, the second letter "bouki" with its three vertical lines (**III**) is connected with the primordial triple nature of the all-seeing god (Triglav, Svyatovid, Voodin/Odin etc.) and graphically symbolizes also the trinity. It is still present in the Coptic dialect letters too.

¹³ See https://www.academia.edu/13176112/The_Bogomils_in_Macedonia_-_Medieval_Roots_of_Protestantism_Renaissance_and_Socialist_Movements_The_Secret_Book_of_Bogomils

¹⁴ Hence the modern Macedonian "Mayka", Latin "Mater" (and respectively the English "Mother/Mom").

¹⁵ Hence the French "Eau" (*de Cologne*).

There's also undeniable influence of the Semitic scripts, Bactrian *Kharoṣṭhi*¹⁶, *Coptic* (that derived from Old Church Macedonic), etc., as for the Macedonic Glagolic letter **Ш** ('*Sha*' syllable), which has the same phonetic value and graphic analogy, thus showing their common origin in the distant past, with the Hebrew ש ('*Shin*'), Phoenician W ('*Shin*'), and Coptic ('*Shei*'). It's almost identical in its shape, which demonstrates behind any doubt that these languages at some point in the past were at the same level of homogeneity and interlegibility. The term '*Shaman*' (i.e. '*Druid*')¹⁷ is most probably closely related to this Glagolic syllable, as '*Shash*' and/or '*Shuma*' in plain Macedonic means '*bushes*' and '*forest*' respectively. And the very shape of the letter/syllable **Ш** can

Phoenician paleoscript						Phoenician	Cyrillic	Pelasgo-Etruscan	Latin
						1. א ALEPH	A AZ (Isis)	Α, α	A
						2. ב BET	Б BE (baby)	Β, β	B
						3. ג GIMEL	Г GOVOR (talk)	Γ	G
						4. ד DALET	Д DAL (gave)	Δ	D
						5. ה HE	Е EST (is)	Ε	E
						6. ו VAV	У UV (in)	Υ, υ	V, U
						7. ז ZAYIN	З ZEMYA (earth)	Ζ	Z
						8. ח HET	Х HIR (caprice)	Χ	H
						9. ט TET	Th Thita (aunt)	Θ	Dh
						10. י YOD	И IZHE (exist)	Ι, ι	I
						11. כ KAPH	К KAKO (how)	Κ	K
						12. ל LAMED	Λ LyUDI (people)	Λ, λ	L
						13. מ MEM	М MISLI (thoughts)	Μ, μ	M
						14. נ NUN	Н NASH (ours)	Ν	N
						15. ס SAMEKH	Ξ KSI (triple double ax)	Ξ, ξ	X
						16. ע AYIN	О YAYIE (egg)	Ο	O
						17. פ PE	Π POKOY (heaven)	Π	P
						18. צ TSADE	С/Ц TSI (dogs)	Σ, σ	S
						19. ק QOPH	Κο KAKO (how)	Φ	Q
						20. ר RESH	Р RECHI (say)	Ρ, ρ	R
						21. ש SHIN	Ш SHA (shine)	Ш	Sh
						22. ת TAV	Т TVRDO (hard)	Τ	T

Above: **parallel comparison between different archaic and modern scripts (Phoenician, Cyrillic, Pelasgo-Etruscan, and Latin)**

be seen also as graphic depiction of the trees in the forest. The suit is followed by the Glagolic/Cyrillic letters **Ѣ/Ѥ** ('*Ts*') and **Ѧ/Ѩ** / **К**, which correspond to Hebrew '*Tsadi*' - צ and '*Kof*' - כ respectively.

The correspondences above cannot be pure coincidence. Cultural interrelations knew no borders, and the linguistic exchange during the centuries is undeniable. The Glagolitic letters also constitute the substitution for numerical and nominal signs. But, despite the fact that the Glagolitic script is one of the most researched historical issues of the Macedonic culture, from scientific point of view the Macedonic philology suffers the lack

¹⁶ Used during the Achaemenid rule, 4-5 century BCE.

¹⁷ <http://www.makedonski.info/ensearch/shaman>,
<https://www.etymonline.com/search?q=Druid>

of established methodology that could provide solid classification and chronological order of its historical development. The true reason for that is of political-ecclesiastic nature, and is mentioned in the above foreword note on page 3, which is the important role of the Glagolitic script, a type of syllabic Macedonian medium which had played an important role in the epochal struggle led by the Medieval Macedonic popular movements against the foreign domination and foreign clergy. With the Macedonian Bogomils movement it was the powerful tool in the fight against the Romeians and the Constantinople clergy, with Czechs and the Moravians against the Germans and the German clergy, with the Croats against the Romance people and Latin clergy, with Bosnian Bogomils/Patareni it was a tool in the fight between Roman Catholic and Eastern Orthodox churches. So, the overall inaccurate chronology and terminology reflects the vague designation and relative subjectivity of the basic structural criteria, caused mainly by these ecclesiastic and politically-biased divisions in the modern scientific circles of the eastern Europe. Western Europe has “resolved” this issue with establishment of the Inquisition and other terror and inhuman practices and institutions, and they have eliminated with sword and fire any other cultural and alphabetical development other than the Roman church Latin. Recently intensified researches and some newly discovered Glagolic inscriptions brought some new clues, but there’s still an overall lack of reliable Glagolitic paleography. All the attempts by renowned scholars to create a satisfying method in paleographic researches were obstructed by strong resistance from the “*Slavicists*” and western conventional historiographers. So, in the field of Glagolitic paleography the last formal update recognized by the conventional 19-20th century historiography was the one made by J.Vajs back in 1932.

...



+ The Age of the Glagolitic Script. Its Origins +

The search and the resolute answer for the formal origins of the Glagolitic script still remains unsolved puzzle. General agreement and comparative linguistics acceptance is as it follows: *the Old Churchslovenic script/language is the first literary language of all Macedonic-speaking peoples, based on the language of Macedonians who lived in the Southern (Aegean) Macedonia, in the vicinity of Thessaloniki in the 9th century.* The Glagolitic alphabet was the first Macedono-Slavic alphabet that had 38 letters and was created by Cyril. The Cyrillic alphabet was created a little bit later, in order to simplify the rather complicated and impractical apocryphal Glagolitic, and has 44 letters. Further, the Macedono-Slavic literacy was achieved through literary schools: the Ohrid and Lesnovski monastery literacy schools in Macedonia, where the Glagolitic script was written norm, and other schools across Macedonian Peninsula, especially in Kutmičevitsa eparchy, where the Cyrillic script was utterly developed in the time of Kliment Ohridski. However, the official version of the conventional modern paleography is as reported by the dictionary: “*The Glagolitic alphabet is of uncertain origin and was introduced in the 9th century at about the same time as the Cyrillic alphabet, which has superseded it, except in some Orthodox Church liturgies.*”¹⁸ This very definition and its claim is rather perplexing and opens more questions than it gives the answers. Why would anyone create in the same time two different alphabets for the one and the same church-administrative language? And if so – are these two alphabets, or one of them, of natural or artificial origin? The first theory presupposes a Paleographic development, while the second implies an Ideographic explanation, thus automatically excludes itself. Namely, Glagolitic and Cyrillic alphabets are both comprised of written characters that give the idea of the things by indicating the sounds used to say them – which is directly opposite to plain Ideograms approach which are written characters symbolizing the idea of the things without indicating the sounds used to say it, e.g., numerals and Chinese characters. Thus, the attributes of these two alphabets, especially the Glagolitic, show many characteristics (like the syllabic characters) of a Natural Paleographic development, which indicates that they are much older than the given (Eurocentric) conventional interpretation.

There's many theories on the appearance of the Glagolitic script, from the presumed Pelasgo-Phrygian origin, Paionian letters discovered in Belazora, Linear A-B, Etruscan, and Venetic scripts, “Syriac” hypothesis, through that of the renowned doctor and scholar St. Jerome, Lat. *Hieronimus* (‘Holy-named’) of the 4th-5th century. But, only the authentic narrative of the two learned brothers from Macedonia, SS. Cyril & Methodius, withstands the modern claims of the national-politicized 20th century scholars. Early sources usually talk of *Vandalitsa*, *Vašitsa*, *Bukvitsa*, *Graždanka*, *Alphabetum Illyricum*¹⁹, or *Azbuka* [transcribed abbreviation of *As-bo-uki* - „I (learn) god's (i.e.

¹⁸ <https://www.etymonline.com/search?q=Glagolitic>

¹⁹ Another Latin exonym; see A. Rocca in “Bibliotheca Apostolica Vaticana a Sixto 5. pont. max. in splendidiorem”:-
https://books.google.mk/books?id=K9tvv_d1Ox0C&pg=PA160&lpg=PA160&dq=Rocca+Alphabetum+Illyricvm&source=bl&ots=rslEs3O_-

divine) *knowledge...*”; thus the today meaning “*alphabet*”], with no further qualification. Only much later did either name, whether the *Glagolic* (Macedonian: *Glagolitsa*), from the verb “*glagoly*” - “speaks, says”, or that of Cyril - *Cyrillic* (Macedonian: *Kirillitsa*) from Constantine's adopted monastic name, become attached to one or the other Macedonic alphabet.

However, the first issue regarding the Glagolitic script origins that has been convincingly resolved was not the time frame but its homeland. The famous Croatian Slavacist *Vatroslav Jagić* in his study “*The Glagolitic Script*” from 1911 gave the detailed list of all the theories mentioned by different contemporary and medieval scholars regarding the possible place of origin of the Glagolitic script. Nevertheless, at the end he concludes and proves that the Southern (Aegean) Macedonia, where the SS. Cyril and Methodius were natives and passed their childhood, was the Glagolitic (and Cyrillic) Script homeland. Jagić convincingly wrote: “*The first script, invented by St. Cyril, was the Glagolitic and not the Cyrillic, which carries his name thanks to his disciples who invented it, and which would, therefore, have to be, according to the opinion of some, Cyril's script.*”

As confirmation and in support of his obvious conclusion, parts from the “*Encyclopedia of Indo-European culture*” by J. P. Mallory and Douglas Q. Adams, and “*A History of Ukraine: The Land and Its Peoples*” by Paul R. Magocsi can be cited here:

- “*Old Church Slavonic, the liturgical language of the Eastern Orthodox Church, is based on Old Macedonian, one of the South Slovenic²⁰ languages.*”²¹
- “*One thing is certain: the written language of Kievan Rus' was not based on any of the spoken languages or dialects of the inhabitants. In other words, it had no basis in any of the East Slavic dialects, nor did it stem from some supposed older form of Ukrainian, Belorussian or Russian. Rather, it was a literary language, known as "Old Slovenic", originally based on the dialects of Macedonia, an imported linguistic medium based on Old Macedonian*”²²

On the next page: **Croatian linguist Vatroslav Jagić “Dobromir’s Gospel – One Old-Macedonic Monument”, a 1898 grammatical and critique review of the famous Macedonic gospel from the 12th century**

[9&sig=fmll7MExhunC0itPPje7kmKZLVA&hl=en&sa=X&ved=2ahUKEwjD4-bn-rfeAhVO_aQKHSb2B7wQ6AEwAHoECAAQAQ#v=onepage&q=Rocca%20Alphabetvm%20Ilyricvm&f=false](#)

Also Raphael Lenakovich, “*De litteris antiquorum Illyriorum*”, 1640; Augusti Pfeiferi D. “*Critica sacra*”, excudebat Vidua Bergensiana, 1680

²⁰ ‘Slovenic’ because of the root ‘Slovo’ - the ‘Word’ in plain Macedonian: “*Utpervu beše Slovoto, i Slovoto beše uv Boga...*” - ‘At first was the Word, and the Word was in the God...’; hence the ‘Slovenic’ and Latin-corrupted ‘Slavonic’.

²¹ “*Encyclopedia of Indo-European culture*”, J. P. Mallory, Douglas Q. Adams, p. 301.

²² “*A History of Ukraine: The Land and Its Peoples*” by Paul R. Magocsi, p. 107.

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⁴
SITZUNGSBERICHTE
DER
KAIS. AKADEMIE DER WISSENSCHAFTEN IN WIEN
¹¹ PHILOSOPHISCH-HISTORISCHE CLASSE. ²
³
BAND CXXXVIII.

II.

EVANGELIUM DOBROMIRI.

EIN ALTMACEDONISCHES DENKMAL
DER
KIRCHENSLAVISCHEN SPRACHE DES XII. JAHRHUNDERTS.

GRAMMATISCH UND KRITISCH BELEUCHTET

VON

V. JAGIĆ,

WIRKL. MITGLIEDER DER KAIS. AKADEMIE DER WISSENSCHAFTEN.

I.

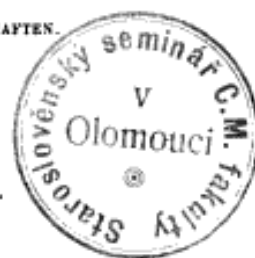
GRAMMATISCHER THEIL.

MIT DREI TAFELN.

WIEN, 1898.

IN COMMISSION BEI CARL GEROLD'S SOHN

BUCHHÄNDLER DER KAIS. AKADEMIE DER WISSENSCHAFTEN.



Prof. Vladimir Moshin, who, besides the Macedonian Cyrillic fragments (Novgorod Fragments, Hilandar Folios, Undol'skij's Fragments, Resen Fragments of "Triodion", Macedonian Cyrillic Folio, and Zographski Fragments) also added to the manuscripts created by the circle of the Ohrid School the 'Codex Suprasliensis' and 'Sava's book', which in Slavic scholarship were traditionally linked with the Preslav Literary Centre. According to Moshin, only two of the oldest Cyrillic manuscripts (created during the 10th century) have a non-Macedonian provenience – the Bulgar Enina Apostle and the Russian Sluck Psalter – which most likely was copied from a South Slavic (i.e. Macedonic) antigraph, connected to the Ohrid Literary School.²³ The creation of almost all the Macedonian Glagolitic manuscripts from that period is placed at the end of the 10th or at the beginning of the 11th centuries, i.e., in the period of Tsar Samoil. According to the previous scholarly insights, the Codex Assemanius, the Zograph Gospel, the Euchologium Sinaiticum, the Psalterium Sinaiticum, the Glagolita Clozianus and the Sinai Missal were written in the literary centers of the Ohrid Literary School during the time of Samoil. In the Paleoslavistic scientific literature, only the Dimitri's Psalter and the Sinai small Menaion are placed in the 11th to the 12th centuries, while the writing of the Ohrid Folios and the Macedonian Glagolitic Folios is placed in the 11th century, without a precise estimate of the time of their creation. Macedonian Glagolitic fragment, also known in science under the name "Rila Glagolitic Folios", was found in the binding of the 'Adrianti Miscellany' which was written by Vladislav the Grammarian in 1473 in the Macedonian Žegligovski monastery (picture below) near the village of Matejče in R. of Macedonia.



²³ "Ohrid Literary School in the Period of Tzar Samoil and the Beginnings of the Russian Church Literature" by Gjorgi Pop-Atanasov.

Taking into account the fact that the majority of the oldest preserved Glagolitic and Cyrillic manuscripts were written during the last three decades of the 10th century and the first two decades of the 11th century, when Macedonia was ruled by the Comitopuli Dynasty, we can conclude that in that period of almost half a century (970-1018), the literary centers of the Ohrid Literary School were characterized by rich literary activity. In addition, apart from writing religious books and didactical books which were necessary for the normal continuation of religious life in Macedonia, original literature works were also written, as well as new translations of literary works from the Romeian church literature. Actually, in the period of Tsar Samoil, the Ohrid Spiritual-Literary School was



Above: **frescoes from 12th century from the church of St. Pantheleimon near Skopje, R. of Macedonia**

the only active center of Macedonic literacy, and the Ohrid Patriarchate – Justiniana Prima was the only church organization of the Christian Macedonians. Thus, in 976, after the death of the Romeian emperor John Tzimiskes, the Macedonian emperor Samoil conquered the rest of the moribund Bulgar kingdom, and Macedonia expanded its territory to the Lower Danube and became a neighbor of the Kievan Rus. That made the communication between the two states easier and created opportunities for the future church and cultural influence of the Ohrid Patriarchate and Ohrid Spiritual-Literary School on the complete Christianization of the Russian state and people.

Christianization of the Kievan Rus' and the baptism of the Russians in 988 was an act of Tsar Samoil's Macedonia and the Ohrid Patriarchate. Tsar Samoil had sent bishops, priests, and deacons from Macedonia to Russia, as well as suitable church books, on which the foundations of the Russian Orthodox Church were laid; a church with its own church hierarchy, Orthodox liturgies and Macedonic literacy. Taking this into account, M. Speransky explicitly emphasizes that in the early period of the Christianization of Russia, the influence from Macedonia was “наиболее существенным,” (“most fundamental”)²⁴

²⁴ М. Сперанский, “Откуда идут старейшие памятники русской письменности и

while M.G. Popruzhenko calls the Ohrid Patriarchate the “pillar of Orthodox Russia.”²⁵ The strong relations between Macedonia and Russia at the state and church level are shown by the fact that the first Metropolitan of Kiev, Michail, came from the hierarchy of the Ohrid Patriarchate²⁶, as well as the fact that Prince Vladimir the Baptizer became related to Tsar Samoil by his marriage with Princess Anna of Ohrid²⁷, whose sons Boris and Gleb (when baptized they were renamed Roman and David), would die like martyrs and be canonized as the first Russian saints.



The fact that categorically speaks in favor of the South Slavic (i.e. Macedonian) origin of the Russian literacy and church literature is that all the oldest Russian literary works created during the 11th century contain clear linguistic and other characteristics which point to the fact that their writing was based on Macedonic antigraphs, which in most cases are related to the Ohrid Literary School. In that respect, an especially important contribution was given by Prof. Vladimir Moshin with his discovery that the Novgorod Fragments were remains of Tsar Samoil's Gospel Codex sent by the Macedonian ruler to Russia in 991, as well as that the oldest dated Russian manuscript, the Ostromir Gospel, from 1056-1057, is a transcription of Tsar Samoil's Macedonian Gospel. Prof. Moshin presented a detailed elaboration of his discovery in his paper at the 19th Congress of Slavistic Societies in now ex-Yugoslavia, held in Struga, 6-10 October 1982, under the title “Новгородски листићи - остатак македонског царског јеванђеља, посланог у Русију 991 године” (“Novgorod leaflets - the remnants of the Macedonian Imperial

литературы? “Slavia, VII (1928), book. 3, p. 530.

²⁵ Иван Богданов, Кратка история на българската литература в две части. Част I. Стара българска литература и литература на възраждането, (София: 1969), 117.

²⁶ Куйо М. Куев, “Съдбата на старобългарската ръкописна книга през вековете.” Second edition, Sofia 1986, pp.15, 29.

²⁷ Сп. П. Димитров, “Владимир Покръстител и княгиня Ана”. Годишник на СУ „Св. Климент Охридски“. (Научен център за Славяновизантийски проучвания „Иван Дуйчев“, v.83 (3), 1989), pp. 49-83.

Gospel, sent to Russia in 991”). This paper, in its extended form and under abbreviated title (because of the editor’s intervention) was published in the journal “Archeographic Contributions”²⁸ in Belgrade.

Today it is confirmed beyond any doubt that the so called “*Old Church Slovenic*” in its original form was based on the Macedonian dialects spoken in the southern Macedonian hinterland, especially around Salonika (Mkd. *Solun*, anglicized “*Thessalonica*”), i.e. Aegean Macedonia. This postulate was finally and firmly established by Vatroslav Jagić in the second edition of his book “*Entstehungsgeschichte der kirchenslavischen Sprache*” (Berlin, 1913). He thus authoritatively closed a controversy that had been pursued for the better part of the 19th century.



But, that’s about the localization. The time frame of when and exactly by whom in Macedonia the proto-Glagolitic writing system was created it is much harder to determine. Its appearance definitely goes back to some previous, more ancient syllabic alphabet (or perhaps represents a unification of several ancient alphabets). Beside, the above authors who studied the Glagolitic Script were ignorant of many other very important facts:







- That Pelasgians had their own script long before the Trojan War (in D. Siculus).
- That Linear scripts of the Aegean region were influenced by the Neolithic script of

²⁸ In the article titled “Древнейшие Кирилловские Рукописи“ Moshin defines the “Sava’s Book” as “Македонское апракосное евангелие, почти идентичное с русским Остромировым евангелием, ещё более с его македонским оригиналом, остатком которого являются Новгородские листки.”

the Macedonian Peninsula.

- That the people, who in the deep antiquity migrated to Crete must have come with large dug-out canoes (similar to those used by the medieval and modern Macedonians at lake Prespa).
- That the Macedonians are genetically closer to the Cretans than the Semitic “*Greeks*”.
- That in the Old Venetic lands (Padua) Glagolitic-like signs existed in 5th Century BCE as can be seen from a Venetic inscription PA 28. (The sign resembles the Glagolitic letter “Ж” (Život). Also signs from Villa Nova pottery resemble Linear A signs.

Not being aware of so many important details, the Eurocentric conventional scholars who studied the “Glagolitsa” in 19th and 20th centuries based their assumptions on insufficient and very limited data, that’s why they failed to discover the true origin and time-frame of the Glagolitic alphabet. The supposed “creation” of the Glagolitic alphabet in the Middle Ages was only a codified rewriting, a kind of paleographic renaissance. In other words, Glagolitic Script is a sort of evolved elaboration of the older syllabic alphabets. Judging by the fact that the standardized Glagolitic of the 9th century AD has the most matches with the Linear B, it can be said that the most ancient form of Glagolitic Script began to emerge around first millennium BCE, and was further transmitted and developed through the ages by various Macedonic scholars and literate communities. For example, we know from Herodotus about the use of animal hides (as the writing media) in the distant past. He testifies that in the antiquity goat and sheep hides were used to write on, and this material was still in use (5th century BCE) in the non-*Greek*²⁹ lands. The father of the history didn’t specify exactly which were those non-*Greek* countries, but it is widely known that the closest neighbors of the Danaans (lat. *Hellenes* or “*Greeks*”) were the prehistoric Pelasgians, Thracians, and Macedonians.³⁰

New facts revealing the phonetic and graphic similarities of 20 Glagolitic letters with 20 graphemes from the Linear A script, and 23 Glagolitic letters with 23 graphemes from the Linear B script (some examples:  / ;  / ), and graphic similarities of additional 13 Glagolitic letters with 13 graphemes from Linear A, and 9 Glagolitic letters with 9 graphemes from the Linear B, push back the beginning of the creation of Glagolitic alphabet from 4th-9th century AD to approximately 18th century BCE. The shape of Macedonian Glagolitic “R” -  is turned upside down and in such a way it resembles much more the /ra/ -  of the ancient Linear scripts.

²⁹ Origin from Latin “*Graecus*”- gray (people); modern Italian “*Griggio*”.

³⁰ All of which are classified as non-Greek i.e. *Barbarians*. Note that the term “*Barbarian*” (Barb- Aryan) has only two possible senses - “Babbling-Aryan” or ‘Barbed/bearded-Aryan’ (see Italian “*Barba*”- ‘beard’, Macedonian: *Brada*, etc.).



ЦРКВА СВ. ПАНТЕЛЕЈМОН, XII В., НЕРЕЗИ, СКОПЈЕ
CHURCH ST. PANTELEIMON, XII C., NEREZI, SKOPJE
ИЗГЛЕД ИСТОК | ELEVATION EAST | M=1:75

The resemblance of Glagolitic letters to Pelasgian, Etruscan and Venetic scripts of the 5th century BCE, and Scytho-Sarmatian runes of 1st-3rd century AD, also shows the continued transition between the Linear scripts of 2nd millennium BCE and uncial Pelasgian, Etruscan, Venetic runes, and Koine of the antiquity, until the Medieval Macedonic alphabets.

Evidence is presented that the sacred Macedonic scriptures and the archaic writing system of the Aegean region have their common roots in the Neolithic script from the heart of the Balkans - in ancient Macedonian homeland. Thus, it is not surprising that the first in absolute confirmed appearance of the Glagolic symbols was found in the ancient Macedonian city of Belazora (or *Bilazora*) in Upper Macedonia, i.e. *Paionia*. One of the Glagolitic letters/symbols was recently found on the terracotta stamp/seal dated 7th-6th century BCE, with the letter **Ў** (Glagolic letter “*Vedi*”; Lat. “V”; Cyrilic “B”) or **Ѡ** (Glagolic letter “*Dobro*”; Lat. “D”; Cyrilic “Д”) on it. It was excavated in the archaeological site of Belazora. This symbol also shows credible similarity, and yet another probable origin from the most primordial animistic symbolism, through the archetypical Zodiac signs for Aries **♈** and Lion **♌**³¹. To make a point of this visual congruence (**Ў/Ѡ** and **Ѡ/ѡ**) on the next page is a simple stylized design of a Ram and image of the sacred Ram, the creature that represents the sun god Amon-Ra (the god of kings and king of gods, the oldest and longest venerated ruler of ancient Egypt):



³¹ **Ў** ['vedi'] - 'watch', “vidi” in plain Macedonian; also a Zodiacal sign of Aries: **♈** is 'Oven' (plural “*Ovtsi*”) in plain Macedonian, with time transformed into Latin “ovis”, and finally into a generic term as “ovine”.



Above: a clay stamp from Belazora, Republic of Macedonia. 7-6 century BCE

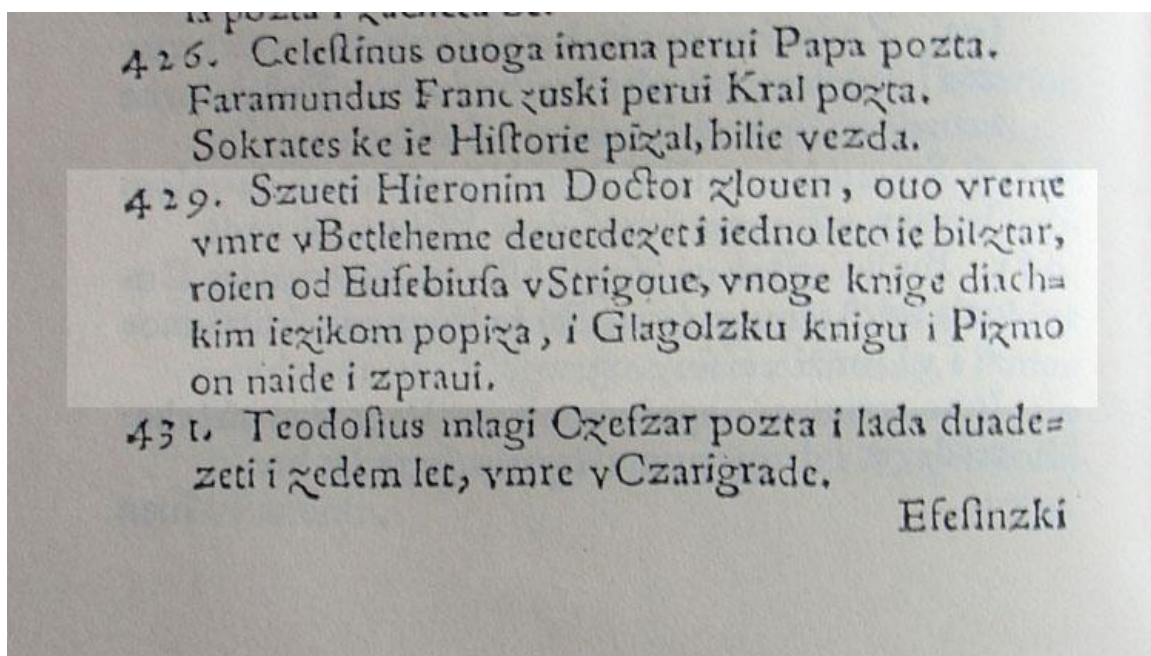
Nonetheless, there is also numerous testimonies of the renowned doctor and scholar St. Jerome³², noted by many chronicles and historians, as the supposed creator of the Glagolitic Script in the 4th-5th century. For example, in the “*Chronica*” of Anton Vramets, written in 1578, we read: “(AD) 429. *St. Hyeronimus doctor sloven* (i.e. “educated”), *in that time died in Bethlehem, 91 he was old, born by Euzebius in Strigovia*³³, *many books in Diački*³⁴ *language he wrote, and Glagolitic book and script he invented.*”

Next page: **The excerpt from the Anton Vramets 1578 "Chronica"**

³² <https://www.youtube.com/watch?v=3q6U4i-5yqM>

³³ Today Croatia-Slovenia border.

³⁴ *Diački* ('*Diachian*') - the old name of the forcibly Latinized Macedonic idiom and script, today known as *Serbo-Croatian*.



Another strong testimony in support of the St. Jerome's role in the „creation“ or transmission of the Glagolitic Script was brought by the work of Count Cloz (Lat. *Clozianus*) revised in the Ivan Feretić treatise from 1648, etc.³⁵

Other scholar, the rector from the University of Padua (Ita. *Padova*) dr. *Clement Grubišić*, in his paper "*Disquisitio in originem et historiam alfabeti Slavonici Glagolitici*" from 1766, goes again even further in the ancient past. He claimed that the origin of the Glagolitic Script should be traced back in the Pelasgo-Phrygian script and Veneto-Slavic Runes ("*et Runice Sclavonicae*"). This claim was utterly supported and elaborated by Pavel Serafimov, who also argued the striking similarity of the Glagolitic letters with the Linear A / Linear B and Venetic/Etruscan symbols.

In 1887 the Czech scholar F.V. Sassinek, in his book "*Ulfilas a Hlaholsko Pismo*" ("*Ulfilas and the Glagolic Script*"), claimed that the creator of this script was the episcope *Ulfilas*.

There's also a passage in the manuscript "*Vita Constantini*" that have long puzzled the Macedonists. It was during the SS Cyril and Methodius Khazar mission (AD860): "*And he found there (at Cherson) a Gospel and Psalter written in Russian letters. He also found a man who spoke that language. And having conversed with him, he acquired the meaning of this speech; and by comparing it with his own language, he differentiated the letters, vowels from consonants. And addressing a prayer to God, He quickly began to read and interpret. And many people marveled at him, praising God.*" (quoted from Goldblatt 1986: 312)" The existence of pre-Glagolic scripts, and some forms of Proto-Glagolic script is obvious fact, hence it's extremely unlikely that Cyril and Methodius "invented" - not one, but two scriptures (?). There's no other logical conclusion than the

³⁵ See also A. Dostál (ed.), "Clozianus: Staroslověnsky hlaholsky sborník Tridentsky a Innsbrucky", Praha 1959.

obvious judgment that they first standardized the older Glagolitic Script, based on the much older syllabic scripts, and thenafter, realizing that it was too complicated for broader popular usance, they simplified it and re-invented it as *Cyrillic*. However, the original phrase *rusъskymi pismeny* (“in Russian letters”) brought a number of theories that tend to explain of which kind of letters this biography speaks. Russian scholar N. K. Nikolskij also emphasizes that the mentioned “*Russian letters*” in the biography of St. Cyril ‘*Vita Constantini*’ were the precursors of the Glagolitic letters. Or, that was some early form of Glagolic Script that was already in use before the Cyril and Methodius mission in Great Moravia. In terms of the question of pre-Glagolic script, a passage from the famous Tsrnoriset Hrabar³⁶ eulogy treatise “*O pismenah*” (“*About the Scripts*”) actually offers a more realistic possibility. He stated that long before Glagolitic Script the Macedonic people used to write with “*Čerti i retski*” (“*dashes and notches*”) - symbols and syllables that were used and represented a pre-Glagolic elaborate writing system. Traces of this pre-Glagolic ancient script are found all across the Macedonian Peninsula. Regarding the Macedonian Peninsula there’s a numerous prehistoric inscriptions that enter both the above clasifications, but significantly earlier than the Uruk period in Mesopotamia. Below is the 5200 BCE wooden tablet inscription from the Neolithic era



lakeshore settlement that occupied an artificial-made island near the modern Macedonian village of Dupjak³⁷ on the lake Kostur, Aegean Macedonia. Exactly the same type of lake

³⁶ Actually a simple description for the Bogomils ascetic appearance: “*Černo*” - ‘black’, “*rizza*” - ‘dress’; “*Hrabar*” - ‘brave’.

³⁷ <https://www.facebook.com/Egejska/photos/дупјак-е-село-во-егејскиот-дел-на-македонија-со-1186-жители-селото-се-наоѓа-на-7/10151689398618670/> - after the 1913 foreign occupation renamed

dwellings (two so far) were discovered on the shores of the nearby Lake Ohrid in today Republic of Macedonia, of which one was fully reconstructed.³⁸ They appertain to the same Neolithic horizon of the Velušina-Porodin and Govrlevo-Amzabegovo culture of the matrilineal tribes and worshipers of the Great Mother Goddess that spanned between 6500 and 3500 BCE. Even if it's not possible to ascertain what these symbols mean – it is a legitimate claim that the symbols from the Dupjak tablet represent a kind of script too, because of the conventional criteria implied for the similar but much later Sumerian clay tablets (see the image below). This is especially valid consideration for the ceramic stamp seals from Cerje-Govrlevo. Based on the bland supposition



Above: a much later (3200 BCE) clay tablet from Sumeria, with allegedly but obviously not „The earliest form of writing on our planet, called *Proto-cuneiform*”³⁹

that “*Proto-cuneiform consisted of pictograph - simple drawings of the subjects of the documents - and early symbols representing those ideas*” – the same criteria can be indiscriminately applied on the symbols from the Dupjak wooden tablet and Cerje-Govrlevo ceramic stamp-seals too.⁴⁰ Mesopotamians or Sunmerians have no exclusive rights on the

in 1928 into ‘Dispilio’.

³⁸ <http://muzejohrid.mk/en/bay-of-bones-ohrid>

³⁹ <https://www.thoughtco.com/proto-cuneiform-earliest-form-of-writing-171675>

⁴⁰ Ceramic stamp-seals from the Republic of Macedonia were so far found in several

earliest form of writing, and whatever their meaning may be these symbols from Macedonia surely represent the most archaic attempt of prehistoric writing, couple of millennia before the Sumerian.



From left to right: “Dispilio tablet” from Kostur, Aegean Macedonia; Gradešnitsa tablet; Karanovo tablet. Below: a terracotta libation bowl with inscription from Vinča, where it can be seen again the most archaic universal symbol of god - III



The decisive breakthrough in the deciphering of these archaic prehistoric scripts, was recently made by two Macedonian scientists, prof. A.Tentov and academic T. Boševski, and offered a completely new and revolutionary way of decoding. They came with a final and sound conclusion that the script used by Ancient Macedonians it was a kind of “3-dimensional” system of rotating syllabic symbols and ligatures, written on a two dimensional plane. Even though the key of this writing system is deciphered, a conclusive linguistic agreement on the credible voicing of these prehistoric scripts is still far from a resolute solution due to the lack of solid understanding of this and other contemporary scripts like the Hieroglyphics, Etruscan/Venetic scripts, or Runes. And, off course, the way toward any mutual consensus on this issue is utterly impeded by the modern politically biased scholars.

archaeological sites from the Neolithic: Zelenikovo, Tumba Madjari, Gorobinci, Cerje-Govrlevo, Stenje, Gjumunica, etc.

The further development of the Macedonic languages and script in the early medieval age was due to the official recognition and foundation of the third Autochthonous Apostolic church of Justiniana Prima in Macedonia. Inaugurated in AD 535 by the Eastern Romeian emperor and Supreme Patriarch of Konstantinopolitana Nova Roma, Justinian I the Great, the Apostolic Patriarchate of Justiniana Prima offered solid ground for the Macedonian church to finally act as an independent institution, and free itself from the Roman church protracted yoke and influence. The ulterior Christianization of the last pockets of numerous Macedonic-speaking populations, as the kingdom of Great Moravia, Kievan Russ principality, etc. offered diligent propagation and enhanced enlightenment in the 9-10 centuries. Seeking for holy books in their local dialects, they pledged for assistance from their ancestral urheimat in southern Macedonia. Receiving their demands, the Romeian emperor and patriarch of Konstantinopolitana Nova Roma (eng. *Constantinople*) grasped the occasion for enlargement of his authority through Macedonic literalization, and called for missionaries to take a part in the alphabetization and ecclesiastic mission of the Macedonic populace in third lands.

Thus, St. Cyril the Philosopher and St. Methodius translated the Bible and the liturgical texts into Old Church Macedonic (i.e. Crkvenoslovenski) in the 9th century. This resulted in spreading of the Glagolitic Script across Central and Eastern Europe. Then, following



Europa um 800

the need of the common people for simplified version of the ecclesiastic Glagolitic Script, the Macedonic preachers provided them with modified scripture, which was much easier for writing - the Cyrillic alphabet. At the same time these innovations, associated with the development of Macedonian national language, were included in the Macedonian language texts along with the new script. At first the new Cyrillic script achieved greater usage only in the eastern parts of Europe, notably after the mission of SS. Cyril and Methodius in Great Moravia. Although, until the 12th century the primary alphabet in

Macedonia, Bosnia and Dalmatia was still the older Glagolitic alphabet.

Even as for the date of invention of the Glagolitic Script is tacitly taken the year 855, the language of the Glagolitic manuscripts is, generally speaking, more archaic than that of the Cyrillic. A number of paleographic arguments also confirm the priority of the Glagolitic alphabet. There are also a quantity of original palimpsests, where Cyrillic writing has been superimposed on Glagolitic (e.g. the *Evangelium Bojanum*), but there's not known examples of the reverse procedure; and some Cyrillic texts (including the important Macedonian church-macedonic *Psalterium Bononiense*) contain isolated letters and even words written in Glagolitic - a clear indication that they were copied from antecedent Glagolitic originals.

But, the exact moment of the actual invention of the Glagolitic alphabet and script, which later on gave the birth of the Cyrillic, remains lost in the dark antechambers of the Macedonian history. However, the overall mutually interchangeable structures of these scripts leave no doubt that the Glagolitic script was not merely "invention" at some point of human history, but sound continuation of the previous literal traditions and achievements, in obvious complicity with eastern christian faith. Similarities of different symbols between the Glagolitic script and Romeian Septuagint used by the Ecumenical Patriarchate in Konstantinopolitana Nova Roma underlines their complicity, and relation with the earlier scripts from which they developed. Nevertheless, Tsrnorisets Hrabar in his treatise "O Pismenah" also argues that the Old Church Macedonic (i.e. *Slovenic*) is more holy than the Septuagint. "Indeed," he says, "*Church Slovenic was created by a holy man - St Cyril the Philosopher - whereas Septuagint (Koine) was created by pagans.*"

Different theories on the origin of the Glagolitic script have existed, and today new ones are being introduced. For the sake of the truth those mentioned above and few others must be mentioned here. Below is a number of the most important theories on the origin of the Glagolitic script, as they follow:

- The theory of St. Jerome (Latin: St. Hieronymus - 'Holy-named') attributes the origin of Glagolitic alphabet to St. Jerome, the Church Doctor (342/347-420), who was born in the Dalmatian city of Strigovia/Stridon. This theory is historically clearly expressed in the 1248 rescript of Pope Innocent IV to Filip, the Bishop of Senj. This theory has survived until today, and has gathered around itself the most followers.

Slavicists rejected the St. Jerome/Hieronymus theory as impossible and declared St. Cyril the inventor of the Slovenic alphabet, who allegedly used Romeian minuscule Septuagint script as its base. For evidence they especially cite the following 4 written monuments: a) the Life of Constantine (St. Cyril); b) the Croatian Chronicle ('Hrvatski ljetopis'), today known as the Chronicle of the Priest of Dioclea (Pope Dukljanin); c) the tractate (short treatise) on the origin of the Slovenic script written by monk Crnorizets Hrabar; and d) the letter of Pope John VIII from 880. The first three monuments have been preserved in transcriptions from the 14th and 15th centuries, and especially the first two, in a legendary fashion, speak how St. Cyril, after a long fast and many prayers, was enlightened and invented the Slovenic alphabet. The fourth monument, the letter of Pope John VIII, undoubtedly acknowledges that: "Then Constantine, the former philosopher, invented the Slovenic letters in which you righteously praise the Lord..." – from Latin: "Litteras denique Sclavinicas a Constantino quondam

philosopho reppertas, quibus Deo laudes debite resonent, iure laudanus...)."

However, not one of these written monuments decisively mentions which was this 'Slovenic' alphabet, Glagolitic or Cyrillic. This problem was solved by the Croatian Slavacist Vatroslav Jagić. He observed the palimpsests, that is from the paleographic point of view, that prove that the Glagolitic script was older than the Cyrillic script, and therefore concluded: "The first script, invented by St. Cyril, was the Glagolitic and not the Cyrillic, which carries his name thanks to his disciples who invented it, and which would, therefore, have to be, according to the opinion of some, Cyril's script."

- The Gothic theory was also put forward by Klement Grubišić (already mentioned above). Grubišić felt that St. Cyril modeled runes according to the Romeian Septuagint uncial script, and added letters that were not found in the Gothic runes.
- Hocij believed that the Glagolitic script developed from pre-Carolingian cursive of the 7th and 8th centuries and especially from Merovingian and Italo-Lombardian cursive. Only in a few cases were Glagolitic letters derived from another script, and not from cursive forms. The alphabet developed in such a way that the Glagolitic writers endeavored to simplify the traits (strokes) of the letters, always keeping the strokes to the right, and not returning left and then right, as was the case in Roman letters. By employing this technique the writer lessened his toil. According to the views of Hocij, the alphabet was not invented by one person, but developed little by little. He placed its origin in the 8th century on the Venetian-Istrian territory. The time, therefore, corresponds to the activities of the Gallic Benedictine monks who were missionaries on Croatian soil, and the place of origin is actually the territory of the Aquileian patriarchate. On the basis of philological studies of Old Church Slovenic terminology, Petar Skok arrived at a similar conclusion. Skok stated: "I believe that this analysis in its entirety justifies the conclusion of the provenance of the missionary activities from Aquileia to Dalmatian lands in the 8th and 9th centuries. The historical study of documents can only lead to strengthened linguistic conclusions. As a result, our Glagolitic script developed on the territory evangelized from Aquileia."
- During the 1985 Congress held in Rome on the 1100th anniversary of the death of St. Methodius, professor Frantisek Mares shared his one-sided belief that all Old Church Slovenic texts (documents) were of Romeian Septuagint origin, and were later spread to other peoples from Great Moravia. However, renowned Slovenic specialist, professor Tambora, from the University of Bologna, stressed that the so-called Opus Methodianum contained 43 prayers of Latin origin. These 43 prayers do not have corresponding texts in the Romeian-Septuagint rite and are manifestly Macedonic rite translations of Western missionaries, not Eastern.
- The newest discoveries reveal that a Slovenic alphabet did indeed existed before the SS. Cyril and Methodius. The existence of the so-called Iznebek Boards or the 'Veles Book', named after the pagan god Veles or Jasna, are documents of this script.
- Further, in Germany, a fragment of a Glagolitic missal in transcription from the 15th century was discovered. The fragment contained 3 different masses: Palm Sunday, and Easter Monday and Tuesday. As the masses do not belong to the Roman-Catholic rite, or to any other known liturgy, it was ascertained that they

actually belong to the Macedonic rite, found in the Konikovo Gospel (i.e. Evangel by Jonah) from the late 18th century.

- Then after Josef Vasica introduced a new possibility, namely, that the liturgy established by the SS Cyril and Methodius was the so-called Liturgy of St. Peter. On the basis of philological investigations of the Kiev Fragments and the oldest preserved Croatian Glagolitic missal,²⁴ Vasica noticed that many expressions had similar or the same meanings as the Romeian Septuagint text of the Liturgy of St. Peter. From this he concluded that the first liturgy introduced by the Holy Brothers, was in fact, the Liturgy of St. Peter.⁴¹ The Liturgy of St. Peter originated in Macedonia, which always was a melting pot and border between the Western Roman and Eastern Romeian empire, between the Occident and Orient. However, the Macedonian administrative-political and church institution belonged to the Eastern Orthodox sphere and, as a result, the Macedonian Orthodox Church – Ohrid Patriarchate/Archiepiscopacy, was also under ecclesiastic influence and jurisdiction of the Patriarchate of Constantinople and its Romeian Septuagint rite (at least during the period in question). The Ohrid Literature school most important characteristic was indeed the use of the Glagolitic script over a longer period. A clear proof of this is the fact that almost all the oldest preserved Glagolitic manuscripts created in the period from the 10th to the beginning of the 12th century, are connected with the literary activity of the Ohrid Literary School. From the old Glagolitic manuscripts only the 'Kiev Leaves' of 10th and the Prague Leaves from 11th century are connected with the Czech-Moravian region, while the creation of the earliest Croatian Glagolitic manuscripts ('Gršković apostle', 'Mihanović apostle' and the 'Vienna leaves'), are usually placed in the first half of the 12th century. In both cases we are talking about small fragments of manuscripts, and all together they have 17 leaves in all.

On the other hand, the preserved Glagolitic manuscripts that are directly written in the literary centers of the Ohrid Literary School contain a total of 1301 leaves, and are of diverse content – biblical texts, parts of liturgical books, psalters, oratorical prose, etc. They comprise the following manuscripts:

1. Asseman's Gospel, 158 leaves - optional gospel.
2. Pictorial Gospel, 304 leaves - Four Gospels.
3. Mary's Gospel, 173 leaves - Four Gospels.
4. Sinai Psalter, 209 leaves.
5. Sinai Euchology, 137 leaves - a clerk with a trebnik and penitentiary.
6. Klots Zbornik, 14 leaves - words by John Chrysostom, Athanasius of Alexandria and Epiphanius of Cyprus, and an anonymous untranslated homiliar which is connected with the literary work of St. Methodius of Thessalonica
7. Ohrid Glagolitic sheets, 2 leaves - part of the election gospel.
8. Macedonian Glagolitic sheets, 3 leaves and 6 leaf clippings – parts from the Parenesis of St. Ephrem the Syrian.

⁴¹ Regarding the origin of this liturgy cf.: J. M. Hanssens, "La liturgie romano-Romeian de Saint Pierre," *Orientalia Christiana Periodica*, 4, (Rome, 1938), 243-258 and 5 (1939), 103-150; D. Cizevskij, "K voprosu o liturgiji Sv. Petra," *Slovo*, 2 (1953), 36-40.

9. Sinai Missal, 80 leaves liturgical texts and prayers.
10. Psalter of Dimitar Altarnik, 145 leaves.
11. Bojan Palimpsest, 42 leaves. - election gospel.
12. Sinai Palimpsest, 1 leaf – part of the election gospel.
13. Pictorial Palimpsest 16 leaves - part of The Gospel according to Matthew.
14. Lantov Palimpsest, 8 leaves - part of Octo-psalter.
15. Sinai Small Miney, 2 leaves - part of a service for St. John the Baptist, and canon for St. apostles Peter and Paul.
16. Hlud Palimpsest, 7 leaves – holiday minuet and part of the service for the Nativity of Christ.

Thus, the overall conclusion is that Glagolitic script was created for the phonetic system of Macedonian speech in the vicinity of Solun (i.e. Thessaloniki). On the basis of this script consequently the Cyrillic script was developed, and the first Slovenic literary language as well: the 'Church-Slovenic' literary language (i.e. 'Crkvenoslovenski'). From which the subsequent "Staroslovenski", "Dijački", "Srbsko-Hrvatski", and other differentiations were pulled out.

The creation of most of these Macedonian Glagolitic texts is located in time at the end of the 10th or the beginning of the 11th century, with the exception of the palimpsest manuscripts and the Sinai Minor Mineum, whose occurrence is placed in the second half of the 11 century, or the very beginning of the 12th century. Such a time span clearly indicates that the Glagolitic was in active use at the Ohrid Literary School and in Macedonia in general for over two centuries. However, as usually occurs in border regions, there was a continuous mixture of peoples, languages, cultures and religions. Just as the Western rite sporadically reached right up to Constantinople, so too on the other hand, the Romeian-Macedonic rite reached deep into Pannonia and Great Moravia. In such a land, where both rites had a major influence, a new liturgy, called the Liturgy of St. Peter, was formed. The supporters of this liturgy claimed that it originated with St. Peter, who it is alleged, initially introduced it in Rome and therefore would have to be in fact the first Roman liturgy. In its first part (text of rites), this liturgy had all the eucharistic features of the Romeian Septuagint liturgy, while the second part (eucharistic rite), was more formally rather than textually, similar to the Roman-Catholic liturgy.

At its most simple the Glagolitic alphabet and script was natural result of the genius of Macedonian people. It has been convincingly argued that the proto-writing systems that were previously in use, as the Ancient Macedonian syllabic (so called "*Demotic*") script, Etruscan script, Russian "*Čerti i recki*" (Slashes and carvings), Venetic Runes, etc., heralded and contributed to its creation and viceversa. Their simplistic and ideogramic forms remained concealed within the Glagolic syllables. Actually the Glagolitic Script was the consequence and upshot descended from the ancient writing systems that signed the old era of human civilization and history.

...



+ Adorned Glagolitic Embroidery +

The holy books were originally composed as religious hymns, the psalters were musical instruments to the accompaniment of psalms and odes which were sung in Old Testament times while performing public worship. The apparent complexity of the Glagolic alphabet symbols was consequence of the exclusiveness and the institutional role of the medieval church, which presumed the accented mystification and extravagancy of the religious rites, transcended onto the writing style of the manuscripts as well. So, in the dark medieval ages the Glagolic was prevalently used as a ritual scripture, it wasn't used with the same pace as administrative or social medium. Furthermore, in the Middle Ages the only place where these writings could've be learned and copied was the church with its institutions. This is not because people didn't want to learn elsewhere or at home, but because in the Dark Middle Ages books other than bible were severely forbidden, and the owners of other books were often accused as heretics and crucified or burned alive. Accordingly, the chirographic-scripture schools in the big ecclesiastic centers, as well as in the abodes in poor medieval Enclaves (Lat. "*Sclaviniae*") across Europe, and especially in Macedonia proper, were exceedingly elitist and strictly artisan. Different transcription schools competed between them in ornate handwriting, inventing extravagant and ostentatious chirographic forms, frequently written in special decorative characters and writing styles. Religious iconography used in the illustrations and cover was also complex and carefully penned with decorated bindings, no two hand-written volumes were exactly alike. Fyodor Buslaev was the first scholar to bluntly distinguish them into two large families of manuscripts, according to the kind of illustration: "aristocratic" scriptures have large framed miniatures, while "monastic", or "marginal", manuscripts have small unframed ones.

Generally the vowels are similar graphically, their opening toward left gives up their originally right-to-left writing direction, and they're pronounced more or less as in Latin:

- † -- A, as in 'abbot';
- Ⲁ -- E, as in 'egg';
- Ⲃ --- I, as in 'Immense'; Cyrillic: 'І' as well as 'Ѣ' and 'Ѧ' [which is actually long (double) 'І', as in 'see'];
- Ⲅ --- O, as in 'Or';
- Ⲇ -- U, as in 'Room'; Cyrillic 'У';
- Ⲉ -- Ye, as in 'Yemen'; Cyrillic 'Је' and/or 'Ѣе';
- Ⲋ - IA, as in 'PatagonIA'.

Both "L" and "R" can function as vowels; words like *plna*, *Krste* have actually two syllables: pl-na, Kr-ste. There are also some consonants and syllables absent in Latin:

- Ⲱ - Ts, as in 'cats'; Cyrillic "Ц",
- Ⲳ - Ch, as in 'church'; Cyrillic "Ч",
- Ⲵ - Sht, as in 'Shtick'; Cyrillic "Ш"

- III - Sh as in ‘ship’; Cyrillic “Ш”,
 - Ж - Ž, as in ‘journal’; Cyrillic “Ж”,
 - Ө - Fth, as in “soft”; Cyrillic “ФТ”
- etc.

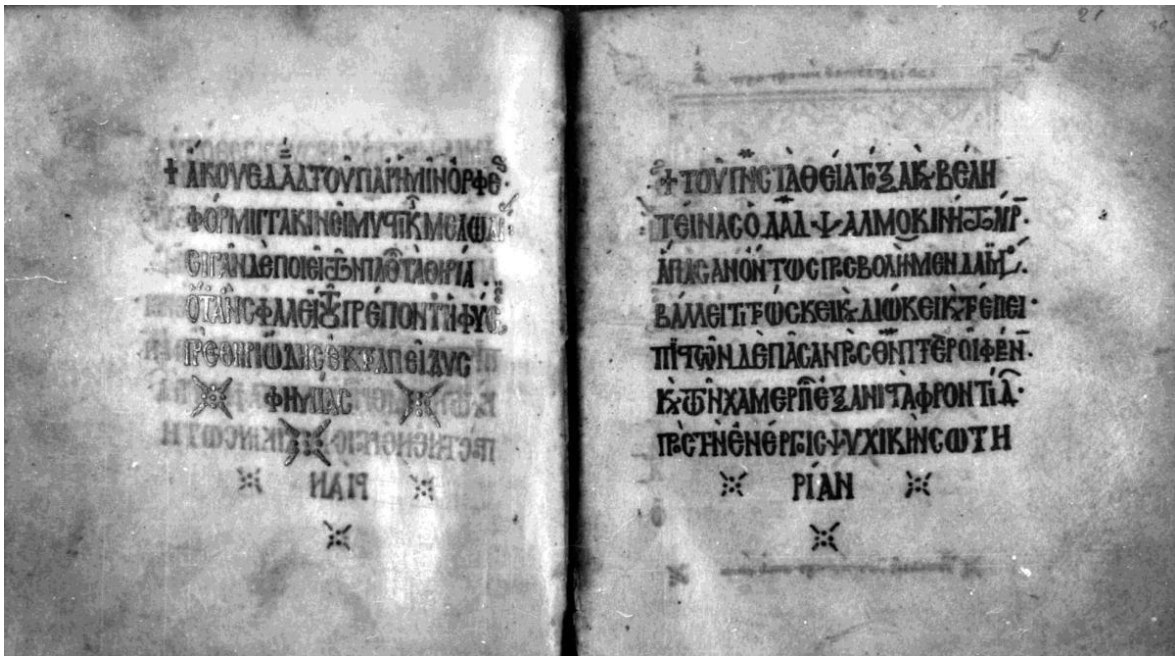
Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ
azb	buky	vedi	glagolb	dobro	jestb	živete	dzelo	zemlja	iže
Ⲋ	ⲋ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ
i	derv	kako	ludbja	myslite	našb	onb	pokojb	rbci	slovo
ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ
tvbrdo	ukb	fertb	cherb	otb	šta	ci	ča	ša	jerb
ⲗ	Ⲙ	ⲙ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ
jery	jerb	jat	jo	ju	esb	jesb	osb	joseb	thita
Ⲙ									
yžica									

Above: **Comparison between the two different styles of Glagolitic scripture – the older “Round” (left) and later “Square” (right)**

The “mystical” chirography aspect of the Glagolitic Script was particularly enhanced and utterly mystified by the heretic movement that appeared in the 10th century tormented feudal Macedonia - the Bogomilism. The secret books of Bogomils were also written in Glagolitic, which was the scripture used by this dualist medieval Macedonic heresy. Their popular influence and progressive thought contributed largely to the spread of the Glagolic along the trade-routes of Macedonian Peninsula and toward central Europe. The prehistoric “Amber Road” in the meantime became historic, and as “conveyor belt” it remained actual as ever until nowadays. Along this eternal trade rout the Glagolic and Cyrillic books and gospels reached Germany, Italy, France, and further. Different secret scripture schools of Bogomils that copied and multiplied these books popped up like mushrooms in Macedonia and north toward today Serbia, Bulgaria, Bosnia, Croatia, and further across the whole Europe. It is legitimate suspicion that the Bogomils unconsciously and unexpectedly contributed to the rapid expansion, and surprisingly - the subsequent extinction of the Glagolic script, because the two greatest official church institutions, the Papacy in Rome and the Ecumenical Patriarchate in Konstantinopolitana Nova Roma (Anglicized “Constantinople”), stood in stark opposition to the immense popularity of the heretic Bogomil movement, and wanted desperately to eradicate every manifestation of their progressive doctrine. And when the Glagolic scripture became Bogomil’s “cull the sack” preferred medium of communication, the official church institutions, both Roman-Catholic and Eastern-Orthodox, condemned it and anathematized it altogether. The persecutions intensified exceedingly after 1054 schism, when the Christianity finally divided into eastern and western branches. Bogomils and Glagolic-speaking populace find itself between the hammer and the anvil of their propaganda and respective dogmas. On top of that the Ecumenical Patriarchate in Konstantinopolitana Nova Roma (i.e. Constantinople), due to undeniable popularity of the widespread Macedonian rite, issued new simplified Macedonic script, the Cyrillic.



Above: 1600-years old metropolitan Holy See cathedral of St. Sofia in the city of Ohrid. Originally built around 4th century AD, with the last substantial reconstruction performed in the time of Ohrid archbishop Leo (1037-1056)

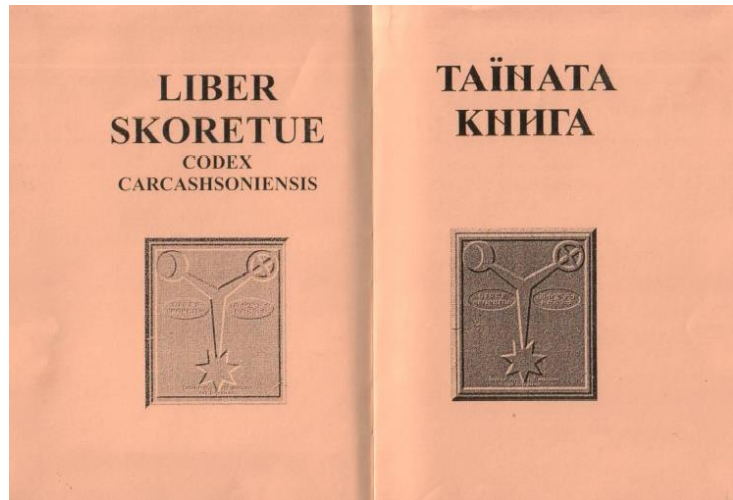


Above: Romeian (i.e. "Byzantine") ornate-uncial septuagint psalter

Next page: Ornate Glagolitic psalter



Thenafter the Bogomil followers in Europe also faced the unprecedented persecution and massacres lead by the most lethal medieval organization, the “Inquisition”. Thus, the sudden unparalleled expansion of the Glagolic scripture across Europe in the 10th and 11th centuries, and its suppression in 14th-15th centuries, matches exactly the same time-frame of the expansion and bloody suppression of the Bogomil movement and its adherent factions of devotees that spread across the Medieval world, which from country to country are known under many different names: *Paulicians* in Armenia, *Pathareni* (in Bosnia and Dalmatia), *Cathars* and *Girovaggi* (in Italy, France and Germany), *Albigenses* (in southern France), etc. The famous “Emerald Tablet” from Alexandria (9th century) is one of the preserved Bogomil’ secret scriptures which survived the Inquisition and the Crusade invasions. Other example is the famous “Secret Book” of the Bogomils, known as *Codex Carcashsonien*, today known only through its two transcriptions in Latin, the *Parisian* and *Viennese* versions.



Above left: **The Emerald tablet**; right: **The Codex Carchashsonienses**

...

+ Glagolitic Numbers +

	1	a	azb		90	p	pokoi
	2	b	bouki		100	r	rbcı
	3	v	vědi		200	s	slovo
	4	g	glagoly		300	t	tvrbdo
	5	d	dobro		400	u	ukb
	6	e	estb		500	f	frbtb
	7	ž	živěti		600	h	hčrb
	8	3	žělo		700	ω	ωtb
	9	z	zemplja		800	é ili šé	šta
	10	ī	iže		900	c	ci
	20	i	i		1000	č	čerbv
	30	j	đervb		2000	š	ša
	40	k	kako			ž	jorb
	50	l	ljudie			č	jerb
	60	m	myslite			ě ili ê (= ja)	jatb
	70	n	našb			ju	ju
	80	o	onb				

Above: the values of Glagolitic (Round and Quadrate) script numerical symbols

+ Glagolitic - direct predecessor of the Cyrillic + + Script +

Circumstantial arguments put forward support the priority of Glagolic over Cyrillic script. There are palimpsests (reused manuscripts) with Cyrillic superimposed on Glagolic, but none in the other direction; the identification of linguistic features which unite the western (Macedonian) area with Glagolic (e.g. no vulgarisms), and the eastern area with Cyrillic (presence of vulgarisms); and the putative superiority of Glagolic as representative of the early Macedonic phonological system. The numerical values of the Glagolic symbols follow the alphabetical order. That is not the case with the Cyrillic script, which follows the erratic Septuagint numerical order and it's somewhat corrupted,

Below: **some numerical values of Glagolitic and Cyrillic letters are not equal**

1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80
Ɱ	Ɑ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ	Ɱ
А	Б	В	Г	Д	Е	Ж	З	И	Ј	К	Л	М	Н	П	О	
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	

which again underlines its later date and commissioned by Romeian emperors usage. There's also the hard evidences, like the one of St. Methodius law-treatise written in the fourth decade of the 9th century - "Zakon sudnji ljudem" ("Law of Final Judgement for People"), written in Glagolitic while he was appointed as administrator of the Bregalnitsa episcopacy⁴² in the then holy see of Raven.⁴³ This detail of the life of Methodius serves as the proof that the Glagolitic Script was in use previous to the Moravian mission in AD 863.

Since the end of the 19th century the researches of Vatroslav Oblak showed the affinities of the Macedonic "Old Church Slavonic" ("OCS") with the present-day

⁴² "Die mission von Bregalnitsa Konstantin des Philosophen – Kiril" by Branko Pandov, 1977: [http://periodica.fzf.ukim.edu.mk/godzb/GZ29\(1977\)/GZ29.08.%20Panov.%20B.%20-%20Die%20Mission%20von%20Bregalnitsa%20Konstantin%20des%20Philosophen%20E2%80%93%20Kiril.pdf](http://periodica.fzf.ukim.edu.mk/godzb/GZ29(1977)/GZ29.08.%20Panov.%20B.%20-%20Die%20Mission%20von%20Bregalnitsa%20Konstantin%20des%20Philosophen%20E2%80%93%20Kiril.pdf) . The determination of this old Macedonic bishopric is clearly marked by Theophylact saying that was located around the river Bregalnitsa; already in AD 451 Bregalnitsa episcopo Dardanius from the city of Bargala was mentioned as participant from the province of Macedonia at the fourth ecumenical council of the Christian Church, held at Chalcedon (Shwartz E. *Acta Conciliorum Oecumenicorum*, II, I, 2, p.102). As one of the 31-32 episcopacies of Ohrid Archiepiscopacy/Patriarchy it was listed also in the Basil II Porphyrogenitus three bulls to the Macedonian church in 1019, in May 1020, and between 1020 and 1025. Bregalnitsa episcopacy was listed by Basil II as „Morodvis Eparchy“, with jurisdiction over Kozjak, Slavište, Zletovo, Maleševo and Štip (lat. *Astibo*).

⁴³ The Medieval city and holy episcopal see, today archaeological site near the village of Krupishte, R. of Macedonia. See: "Catalogue of early Christian churches in the Republic of Macedonia" by Viktor Lilčić and Veneta Iljoska.

Macedonian dialects, particularly those of the villages of Sucho and Visoko, and thus paved the way for Jagić's decisive demonstration of the true Macedonic character of the so called “*Old Church Slavonic*”. The most significant proofs were phonological ones. The South-East Macedonian dialects are unique in showing **št, žd** < Common Macedonic **tj, dj** together with **a, ā** < Common Macedonic **ê**. These features also occur in “*OCS*”: **št, žd** occur in all the “*OCS*” texts except the Kiev Missal, and the Glagolic alphabet represents by a single symbol the sounds that go back to Common Macedonic **ja** and **ê** (e.g. **rybari**, gen. sing. of **rybariy** from **ryba**); **sest** < **sed-ii** [IE root **sed-/sēd-**]. Jagić adduces other arguments (distinction of original **ь** and **і** in Macedonian dialects as in “*OCS*” (Old Church Slovenic); the presence of **dz** in these dialects and as a separate character in the Glagolic (Ѣ) and Cyrillic alphabet (З); also the archaic and anachronic existence of the Glagolitic letter [‘j’] - Ѧ, which would only have been necessary in an area familiar with the palatalized southern pronunciation of **g** in the groups **ge, gi**, but they are of less weight than the coincidence of the two decisive features mentioned above. The original number or order of the Glagolic letters are conflicting, early sources like the monk *Tsrnorisets Hrabar* (in English: “*Black-clothed Bold-one*”, vernacular-descriptive nickname, since he was a secretly Bogomilism/Catharism follower)⁴⁴ speaks of 38 letters, while the later more standardized versions contain 41 letters.

ѦѦ	ѢѢ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ
A	B	B	Г	Д	Е	Ж	С	З	Ј	И	Љ
A	B	V	G	D	E	Zh	Dz	Z	Y	I	J
ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ
K	Л	M	H	O	П	Р	С	Т	У	Ф	Х
K	L	M	N	O	P	R	S	T	U	F	H
ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ
OO	Ц	Тш	Ш	Щ	Й	Јћ	Ђ	ИА	ИО	ИУ	
OO	Ts	Tsh	Sh	Sht	bi	Yi	Ђ	IA	IO	IU	
ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ	ѦѦ
OH	EC	IOH	IEH	Teta	ИЖ						
ON	ES	ION	IEN	Teta	Izh						

Above: **Comparison of the Glagolic and simplified Cyrillic alphabet (with the latin transcription in red)**

And finally Mihail N. Speranski proved the Glagolitic ancestry of the “Evgenievskaya”

⁴⁴ “On the Letters” (“O Pismenah”), a eulogy of the Macedonic alphabet of the 10th century by Tsrnorisets Hrabar (or Tzrnorizets Khrabr, depends of the transcription).

and “Tolstovskaya” Psalters (11th century) and other early Novgorod manuscripts.⁴⁵

The Macedonic “*Old Church Slovenic*” script and language is, however, much more than the reduction to writing of a southern Macedonian dialect. It was a literary language, intended for the use of not only the proper Macedonians, but also of those Macedonic-speaking populations in Panonia, Dalmatia, Great Moravia and elsewhere. Thus the Ohrid School of Literature, especially strong cultural and ecclesiastical center since the 9th century, covered a much wider territory. According to data from some manuscripts, this territory should be extended to the West Macedonian and South Macedonian area as well. One group of manuscripts is produced in particular, which by most of its characteristics belong to this literary school, and according to certain local dialect features, they are connected with the South (Aegean) Macedonian languages. These are: Dobromir Gospel, Grigorović Gospel, Hlud Gospel, Pogodin Gospel, etc. The dialectal differences between the various Macedonic communities must have been very much slighter in the middle ages than they are today; and in any case the new universal functions that St. Cyrills language was to assume soon obscured its special links with the everyday speech of proper Macedonia. The mission for the standardization of the Glagolitic script that was incited by the two Macedonian brothers, began already in AD 855 in the Bregalnitz eparchy mission, governed by Methodius. Their remarkable effort improved considerably the general status of the Macedonic scriptures, that weren’t raised thus far to the official level like the Eastern-Romeian uncial Septuagint or the western Latin script adopted by the Roman-catholic church. Even though the emperor and the clergy from Konstantinopolitana Nova Roma never allowed this vernacular scripture to be elevated on the same level with the official Romeian Septuagint – only the rivalry with the Roman-catholic church unexpectedly fulfilled the most yearning hopes of SS. Cyril and Methodius and officially gave them a formal impetus - in AD 867 with papal bull the Glagolitic script became the fourth holy alphabet (after Hebrew, Septuagint and Latin) with which the word of god was to be preached. Their disciples carried further the Macedonic “*OCS*” language and the Macedonic liturgy to new lands - to Bohemia, Dalmatia, Bosnia, and behind Bulgaria. It was not long before Bosnia Zeta and Rashka (later ‘*Servia*’ and now ‘*Serbia*’) were drawn into the Cyrillo-Methodian orbit. Various missionaries took the language to Russia after the conversion of the Kievan state in the late 10th century. Even the non-Macedonic Wallachia (i.e. “Vlach-land” - *latinized country*; today *Romania*) accepted the language of St. Cyril in church and chancery, where, until the 16th century, it played the same administrative function as the Latin in the west.²² Under these conditions it could not be expected that the language would remain unitary. It took on a distinct local shadings, according to the areas in which it was used, and the result was the different “national” forms or recensions of “*Old Church Macedonic*” as *Bohemian*, *Illyrian* (thenafter renamed ‘*Serbo-Croatian*’), *Russian*, *Romanian Church Macedonic*, and *Middle Bulgarian*. The *Bohemian* stream dried up after the expulsion of the monks from the Sazava Monastery in 1096; but for all the other regions concerned “*Old Church Macedonic*” was the principal, sometimes the exclusive, vehicle of literature, sacred and not, throughout the Middle Ages and beyond. The most enduring and faithful to the original linguistic variety from over thousand of years ago remained today Russian language.

⁴⁵ M. N. Speranskij “Otkuda idut starejšie pamjatniki russkoj pismennosti i literatury?”, ‘*Slavia*’ No. 7 (1927-28), pp. 516-535.

From there the literary languages and scripts of the Macedonic populations were formed by a process of emancipation from the initial influence of the Macedonic “*Old Church Slavonic*”, with origin in southern Macedonia. It is not always possible to establish with certainty the region in which a given manuscript or parchment originated, but certain broad ramifications are clear enough: according to various recognizable expression-features today we can distinguish the manuscripts whose originals were written in Great Moravia, Dalmatia, Macedonia, and Eastern Macedonia respectively. The texts whose originals can be traced to Macedonia include all the surviving Glagolitic manuscripts with the exception of Kiev Missal transcript and Prague fragments with their Czech linguistic affinities.

Nick-named ‘*Old Church Slavonic*’ by the modern West-Eurocentric linguists (who re-used the old Latin term for “enclaves” - “*Sclavinii*”) it is too general and tends to perpetuate the romantic illusion that culminated in the 19th century, that this language was in some sense “the common ancestor” and not the result of all the previous Macedonic languages and writings. This “all in one” theory, of what scholars call “intentional linguistic and cultural displacement”, was enforced by the 19th century great powers political and war games (that are still in vogue), and it has no basis other than the assimilatory one. Invented by the new Western-Europe imperialistic wannabes, this was just another bogus term meant to reshuffle the history, because in the ancient landscape of tribes in the ancient Macedonic Peninsula we can identify the very cradle of “Indo-European” languages. Inconvenient and embarrassing truth for anyone from modern western Europe who intends to rule the world. Whatsoever, Macedonic “*Old Church Slavonic*” was a language understood and spoken (in its vernacular form) by the Macedonic population all across Europe, and preserved manuscripts present two distinct alphabets of this language, the Glagolic and the Cyrillic. There’s no comparable spoken or written languages nor scriptures in western Europe of that time. The Latin language was only an administrative scripture that was never used nor spoken by any of the Roman empire populations, and remained strictly administrative tool even after being adopted by the Roman-catholic church. On contrary the writers of Glagolic used the term *jezyk slovenskiy*, simply meaning “*language spoken*” (from the verb /slovi/ - “speaks”)⁴⁶, because it was truly the spoken language of the people. Nothing like the rest of Vlach (Latinized) i.e. *Romance* languages of the rest of the European populations (French, German, English, Romanian, Albanian, Spanish, Portuguese, etc.), all of which have more then 50% of the words fond borrowed from Latin, an administrative language foreign to them. With all its ramifications and modifications, Macedonic idioms throughout millennia maintained their original basic features and fond of similar or equal words, which keep them mutually understandable to a degree. The term “*Old Church Slavonic*”, unreasonable as it is, is retained in English and perpetuated due to the politic agenda of the western neoimperialists just to rearrange and erase the history of European populations. Something comparable to the naming of all the American natives with the term “*Indians*”, completely estrange to them whatsoever.

Also, up until 19th century the scholars retained that the Glagolitic was invented by St. Jerome in the 4th century AD, thus long before the appearance of the “*Slavic tribes*”.

⁴⁶ Even today there’s a Macedonic-named cities of *Leipzig*, *Višegrad*, *Crnograd* (i.e. *Tsrngrad* - “black-town”), etc. as far north as Austria and Hungary.

But, in 1812 some modern scholars suddenly "discovered" that "*St. Cyril invented Glagolitic in 9th century, even though it wasn't called after him.*" Then after, according to this newly inserted "logic" – St. Cyril wasn't quite happy with the first alphabet, because it didn't got his name, so he invented another one which finally was named "Cyrillic"... However, evidence, both recent and historic, paints a different picture. Word "*Slavic*" could be the pretest for the bonds of language or script, like Romance/Latin in Italy, Albania, France, Spain, etc., but it cannot be implied on ethnicity and homeland, and those who assume the latter have often used this misleading assumption to justify their own territorial claims and undermine those of the others.

Thus, "*Sloveni*" or "*Slavic*" is a descriptive noun that is a relational term. It equates itself to an imagined or real kinship by way of linguistic and/or writing similarity between at least two different populations. In other words: a Macedonian cannot technically be a "*Slovene*" by oneself. A Macedonian and Serb can be "*Sloveni*" because they both speak (i.e. "slovat") a similar common tongue and/or write with the same (Cyrillic) script (i.e. "slovo"). Accordingly, the people who western-expansionists nicknamed "*Sloveni*" were just people who could mutually understand each other to a degree.

But, this same "principle" is exclusive, and it is not applied universally on, for example, the people who speak Germanic (Dutch, English, German, etc.) or Romance/Vlach languages (Italians, Albanians, French, etc.). Even though the Brits and Americans do speak Germanic languages - they are not nominated as "Germans". Therefore, this "principle" contradicts itself and it's based on unilateral racial and cultural chauvinism and discrimination, which are altogether categories and premises absolutely unacceptable for anything and anyone.

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+ The Mission of SS. Cyril and Methodius + + in Great Moravia +



Above: **St. Methodia (left) and St. Cyril (right) on the fresco in the St. John Bigorski Monastery, Republic of Macedonia**

The medieval popularization of the Glagolitic alphabet was a profound and qualitative literary reform that expanded into cultural renaissance in Macedonia and abroad. Through the spontaneous alphabetization it brought once again the light of human thought among the people in those dark ages. It was also the time of great achievements in the Eastern Romeian empire, ruled by the Macedonian dynasty, an era known to the historians as the “Golden Age” of Konstantinopolitana Nova Roma (Anglicized: *Constantinople*).

The main contribution for this popularization (not the establishment!) of the Glagolic script was merit and in all essentials the work of the two men, the “Apostles of the Word of God”, as they have come to be called – St. Cyril (former Constantine the Philosopher) and St. Methodius. The story of their life and work has come down to us most fully in the biographies of these two Saints, *Vita Constantini* and *Vita Methodii*, the broad historical reliability of which has now been accepted, thanks largely to the researches of F. Dvornik.⁴⁷ From these sources we learn how in AD 863 Prince Rastislau of Great

⁴⁷ F. Dvornik, “Les Legendes de Constantini et de Methode vues de Byzance”, Prague, 1933.

Moravia asked from the emperor and patriarch of the greatest Christian Holy See in Konstantinopolitana Nova Roma, to send a bishop and scholars who will bring to his suzerains the letters and script in their own language, in order to spread the teachings and the word of god among them. This demand, which arrived to the Eastern Romeian empire from a relatively faraway northwestern country, was due to the incessant assaults of the Latin-germanic church missionaries, which were grueling to convert the Macedonic-speaking populace of Great Moravia (today *Czech Republic, Slovakia*, parts of *Austria* and *Germany*) into the catholic church rite, and to occupy consequently these territories into their Germanic urheimat. Thus, the prince Rastislau sent his ambassadors to the Romeian emperor Michael III, with supplication for "bishop and teachers" that can be sent to Great Moravia to preach in their own language. The emperor, grasping this unexpected opportunity immediately invoked Constantine, a Macedonian "sloven" (i.e. "educated/literate")⁴⁸ from Salonika (Mkd. *Solun*, today *Thessalonica*), whose outstanding intellectual qualities had already earned him the name of "*the Philosopher*", and whose theological devotion, diplomatic ability, and linguistic talents had been already proved in negotiation missions with the Saracens and the Khazars.

Constantine was younger of the two brothers, born in 826 or 827, while Methodius was born around 815. Their father, Lev, was a "*Drougarios*", a high-ranking military official in the then Romeian city of Solun. The brothers were well educated, obtaining an elementary education in Solun. Methodius was also for some years a Romeian military official (Archon) in the area of Solun, and became a monk at the most important Romeian monastery of that time, at Mount Olymp (present-day *Uludağ* in northwest Turkey) in Asia Minor. Then he was appointed as imperial military regent, and ecclesiastic administrator in the same time, in the one of the oldest Christian communities in Macedonia, the Bregalnitsa archontia episcopacy (see the map below). It was in the time of growing Bulgar pressure from northeast and their constant skirmishes with Romeian outposts in Moesia and Thrace. Thus, his primarily duty there was to organize the local defense and reinforcement of the local forces of *Domestikoi*⁴⁹, in order to confront and withstand the incessant Bulgar intrusions from the lower Danube parts. There he was then helped by his brother in teaching and preaching from 845 to 855. The hagiography of Methodius states that, together with his brother who visited him, they spread Christianity in the eparchy along the river Bregalnitsa.

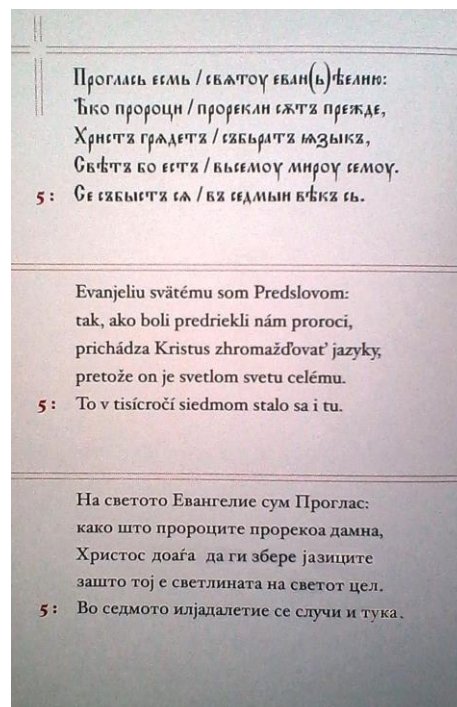
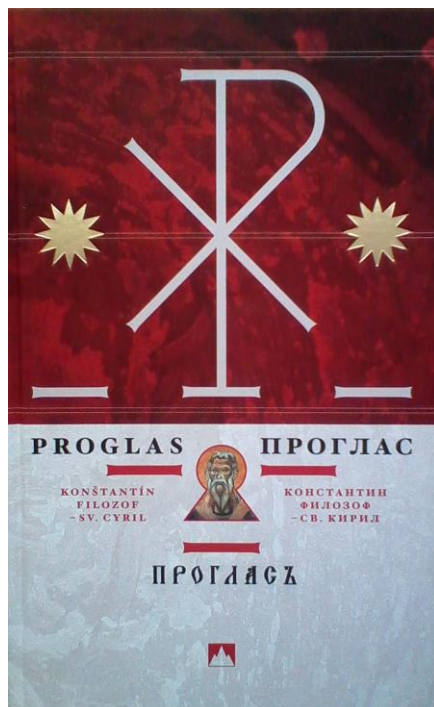
⁴⁸ *Sloven* - educated, eloquent, one "who knows the word (slovo)"; scholar.

⁴⁹ The most loyal soldiers from the regions most favored for recruiting (apart from the immediate neighborhood around Konstantinopolitana Nova Roma) were in Macedonia and Armenia (another Macedonic region par excellence). These troops were called "domestic" (Lat. *Domestikoi*), and were the most reliable and elite units of the whole Romeian army. Identified chiefly by their province of origin, Macedonians, Paphlagonians, Armenians and so forth - they were brigaded in the "Western" (Macedonian peninsula proper) and "Eastern" (Asia Minor) divisions. The *Domestikoi* from central Macedonia were also known as *Vardariotai*, associated with the Macedonian region around Solun (Latin: Thessaloniki) and along the river Vardar in Macedonian inland.



Above: Bregalnitsa Archontia (and/or Eparchy) territory in the 9th century (marked with green color). Romeian 'Archont', 'Comes' (i.e. Comesar)

Below: the 2021 reprint of the original 'Proglas' (i.e. 'Proclamation') of SS Cyril and Methodius, believed to be the only direct transcript of their unprecedented 9th century work for christianization through Macedonic alphabetization and literacy



Constantine then went on to study at the Imperial “Magnauro” Academy⁵⁰ in Konstantinopolitana Nova Roma, which provided training for those intended to serve in the imperial administration. At first, he became a deacon and was appointed librarian to the patriarch in the St. Sophia library, but later became a professor of philosophy at the University of Konstantinopolitana Nova Roma. Both brothers traveled as emissaries and missionaries to several areas bordering on the Romeian Empire. With their education, diplomatic experience, knowledge of languages and confident closeness to the supreme patriarch, they were natural choices as the “teachers” for the Rastislav plea.



Right before his departure Constantine composed a simplified alphabet (“*složi pismena*”)

⁵⁰ “Magnauro” (Magna-Aura) University of Constantinople was founded in AD 425 by emperor Theodosius II with 31 chairs for law, philosophy, medicine, arithmetic, geometry, astronomy, music, rhetoric and other subjects, 15 to Latin and 16 to Septuagint. The university existed until the 15th century.

and began to translate different Gospels from Romeian septuagint into this new Macedonic script. Much later, long after his death, this script composed by him was named after his monk title “Cyril” into “*Cyrilic*”. But, although the history of Moravian mission tells us about the creation of only one alphabet, there are in fact two Macedonic alphabets, Glagolic and Cyrillic. The general consensus regarding the issue of precedence between Glagolic and Cyrillic is that the former appeared before the latter. Due to the lack of documented chronology this fact is deduced through Paleography and the language of the Glagolic manuscripts, which is decisively more archaic than that of the Cyrillic ones: the former show a number of examples of uncontracted forms of the compound adjective (gen. and dat. sing. masc.); moreover the secondary sigmatic aorist is very rare in them (and indeed entirely absent from the older Marianus gospel and Psalter Sinaiticus); in other respects, too, the Glagolic manuscripts seem to show us a language that cannot be far removed from that of Saints Cyril and Methodij themselves.

On this assignment Constantine was to be accompanied by his brother Methodius, a deacon well versed in public affairs, given his administrative service that he accomplished as ex-*Strateg* (Lat. *Strategoi*)⁵¹, i.e. “*comes*”, in the Bregalnitz Eparchy in Upper Macedonia. It is significant to note that the emperor justified his choice by the words: “*You two are from around Salonika, and all Salonikans speak pure Macedonic*” (*Vita Methodii*, ch.V). The brothers made their way to Great Moravia, where they were received with joy at the court of Rastislau in Velegrad (i.e. “*Big-city*”), and devoted themselves to missionary activity among the people of that country. Constantine soon translated the essential liturgical texts into Macedonic, but the work of the brothers met with considerable opposition from the concurrent (Bavarian or Frankish) clergy, who upheld the doctrine that “*God could be praised only in the three ‘holy’ languages, Hebrew, Septuagint and Latin.*” After a stay of over three years in Moravia the brothers decided to return (presumably to East Romeian kingdom, though this is not certain) in order that their disciples might be consecrated priests: neither Constantine nor Methodius yet held episcopal office. Their journey took them through Pannonia (today Western Hungary) where they were received with great favour by Kocel, ruler of the local community (no doubt today *Slovenes*). Some fifty further disciples from among Kocel's subjects accompanied them when they resumed their journey. They halted for a while in Venice (where Constantine had to defend again his vernacular Macedonic liturgy in a disputation with the local clergy) and received there an invitation from pope Nicholas I to visit him in Rome. Whatever reasons of ecclesiastical policy may have prompted the invitation, it seems to have been readily accepted; the brothers arrived in Rome in late 867 or early 868, to be received with great honor and solemnity by pope Hadrian X (the successor of Nicholas I who had died on 13 November 867). The Macedonic liturgy received the papal blessing - indeed the *Vita Constantini* tells us that a Mass was sung in St. Peter's in the Macedonic tongue - and the Moravian and Pannonian disciples of the brothers were consecrated priests. Constantine was never to see Moravia again. He fell ill and, feeling his end approaching, he became a monk and took on the name of Cyril. Fifty days later he died, having commended to Methodius the continuation of their mission (*Vita Methodii*, ch.VII).

⁵¹ Military-administrative functionary of the higher rang in the Romeian army.

The urgency of this task was emphasized by the arrival of a message from Kocel requesting the pope to permit Methodius to return to Moravia. This permission was given in a papal bull (whose text has only been preserved in Macedonic: *Vita Methodii*, ch.VIII) addressed not only to Kocel but also to the two Moravian princes Rastislau and Sventopluk. This document gives explicit sanction for the use of the Macedonic liturgy, on the one condition - that Epistle and Gospel should be read first in Latin and then in Macedonic. After a short visit to Pannonia Methodius returned to Rome again in order to be consecrated Archbishop of Syrmium (today *Srem*).

Thus, the pope was resuscitating a province that had lapsed at the time of the Hunnic Avar/Magyar invasions in the sixth century; and Methodius' activities received a further important mark of papal approval. Methodius' new authority extended over Pannonia and, we may assume, also Great Moravia; this brought him into direct conflict with the Bavarian bishops of Passau and Salzburg who laid claim to authority over these same regions. This conflict came to a head in 870 or 871, at a time when one of Methodius' protectors, Rastislau, had been dethroned by his nephew Sventopluk, a traitor who was now collaborating with the Franks. Methodius was arraigned by the bishops of Salzburg, Freising and Passau for usurping their authority and was imprisoned in Germany for two and a half years. In 873 the new pope (now John VIII) became aware of the situation and insisted on the liberation of Methodius who, nothing daunted by his experiences, resumed his work in Great Moravia. Circumstances now favoured him again, for Sventopluk was pursuing a more independent policy and his people had just driven out the German priests who had been working (and intriguing) amongst them (*Vita Methodii*, ch.X). Nevertheless the Germanic influence and opposition against the Macedonic mission was only temporarily silenced: in 879 pope John VIII was prevailed upon to forbid the use of the Macedonic liturgy (in the bull "*Predicacionis tuf*"). But Methodius was able, in another visit to Rome, to plead his case with success, and a new bull ("*Industrie tue*") addressed to Sventopluk in June 880, reinforced again Methodij' authority and restored the Macedonic liturgy on the same terms as before.

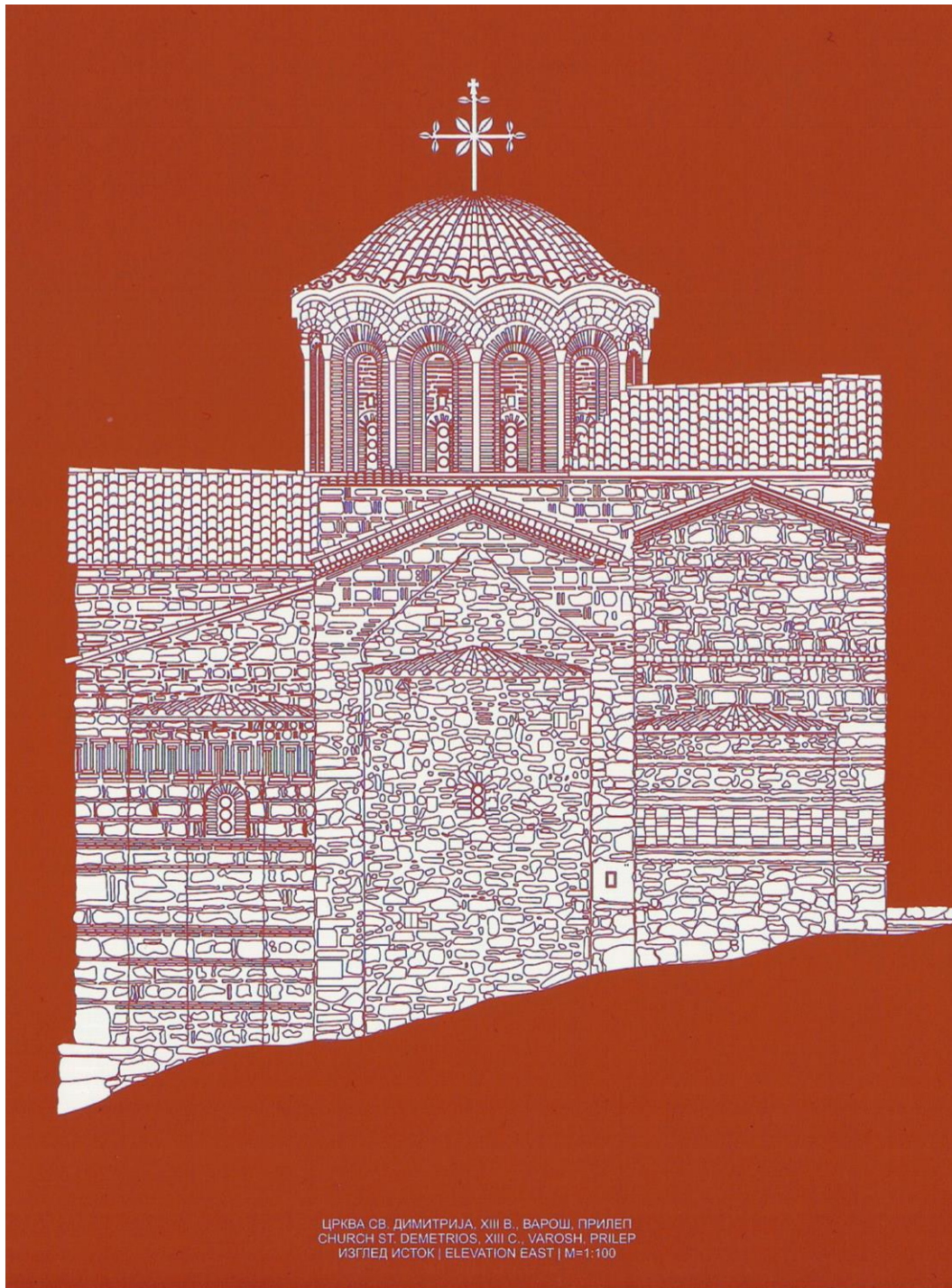
After a final journey to East Romeian empire (probably in 882) Methodius returned to his diocese. Among the activities that occupied the last years of his life was the completion of the work of translation that had been begun during his brother's lifetime. According to the *Vita Methodii* (ch. XV) the two brothers had together translated the Psalter and the New Testament (perhaps excluding Revelation); now with the aid of two secretaries ("*dva popy skoropišiče zelo*") Methodius further translated all the books of the Old Testament, except Maccabees, as well as a nomocanon and a paterikon ("*očiskiia knigy*"). On 6 April 885 he died and was laid to rest "*in the cathedral church*" ("*въ sobornei crkvi*") in Velegrad, the capital of Great Moravia.

In Moravia itself Methodius' work didn't survive long after his death, the German party gained the upper hand. Pope Stephen V promptly banned the Macedonic liturgy and foreign German priest *Viching* (*Wičing*) was installed as Methodij' successor instead of the Moravian prince Gorazd who had been designated by the Saint himself. In the decades that followed Macedonic liturgy and Glagolic script were brutally replaced by Latin-catholic rite, especially after the Great Schism of 1054, which divided christianity into eastern and western branches. It continued to be used in the catholic church only in some parts of Croatia. Later sources (notably the *Lives of St. Clement Ohridski and of St. Naum*) tell how Methodius' disciples were brutally expelled from the country and in some

cases killed or sold into slavery. Thus extinguished in its second home, the Macedonic “*Old Church Slavonic*” language was spread by these refugees into other lands.

In 1980 pope John Paulus II proclaimed SS. Cyril and Methodius patrons-protector saints of Europe.

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+Glagolitic Chronology+

A chronicle published in 1891 by archimandrite Leonid Kavelin summarizes the timeline of some officially recognized main events, which testify the history and spread of the Macedonic literacy through past centuries:

844-855. – Bregalnitsa mission, where St. Methodius is the abbot in a monastery.

851-852. – St. Cyril mission to the Arabs.

860. – SS. Cyril and Methodius mission northeast of the Black Sea for the conversion of the Khazars.

862. – Compiling of the Cyrillic Script by St. Cyril. They also translate the Bible and the Liturgical texts in Old Church Macedonic (i.e. *Slavonic*).

862. – Macedonic liturgy and Cyrillic Script were immediately accepted and introduced in nearby Raška (or Ras, today *Serbia*), then ruled by king Mutimir.

862-863. – Preparations for the Moravian mission and subsequent voyage and arrival to Velegrad (the capital of Great Moravia).

865-867. – Initiating of the Great Moravia mission, the Great Moravian Academy (Velikomoravské Učilište) founded by Cyril, where followers of Cyril and Methodius were educated, by Methodius himself among others.

867. – Macedonic liturgy and Glagolitic script were introduced in Bosnia and Dalmatia. SS Cyril and Methodius trip to Rome. Pope Adrian II blesses the holy books in Glagolic and writes a papal bull to the king Rastislau, prince Svetopluk, and Panonian king Kotsel, and blesses the use of the Glagolitic Script in Great Moravia and Panonia.

869. – St. Cyril's death in Rome.

870. – Macedonic Holy Service and Cyrillic Script were introduced in Bulgaria. Methodius was elevated into rank of Episcopo of the Moravia and Panonia and appointed as the Archbishop of Sirmium.

870. – Methodius was tried by the German clergy, brutally treated, and jailed until liberated by the intervention of Pope John VIII. But, from this year on the conflict between Constantinople and Rome for the domination over Macedonic sclavinii (enclaves) throughout the Western Balkan and Central Europe will gradually intensify.

873. – St. Methodius baptizes the Czech prince Borivoi and his wife Lyudmila.

877. – Croat ruler Sdeslau becomes vassal of Constantinople. St. Cyril disciples introduce

Macedonic liturgy and Cyrillic Script in the Croato-Dalmatian state.

879. – Croatian ruler Sdeslau is killed by Branimir, who fearing the repercussions from Constantinople surrenders to Rome. Immediately the Roman church begins with inquisition-cleansing and persecutions against Macedonic liturgy in Dalmatia.

880. – Methodius was again summoned to Rome about the Macedonic liturgy, obtaining once more papal approval of his use of the vernacular.

885. – St. Methodius dies. Pope Stefano V forbids the Glagolitic script and books in Great Moravia. Nevertheless, Methodius work in Moravia was continued by some 200 disciples.

886. – After the death of their spiritual father and mentor, the disciples of St. Methodius lead by St. Kliment Ohridski - Naum, Gorazd the Moravian, Angelarij, and Lavrentij were banned from Great Moravia by Latino-Germanic priesthood. They first escaped to Pliska, in the newly formed Bulgar kingdom ruled by king Boris (Michail). But, since the Pliska eparchy was still under jurisdiction of Constantinople - they were banned (following the Bulgar occupation of large parts of Macedonia) to Velička eparchy in Kutmičevica, north of Solun with Erichon and Konina in the southwestern part of Macedonia (then called *Kutmičevitsa Region*), and they settled there and continued with their work in Ohrid. In the following years in Ohrid they built the very 1st University in Europe at Plaošnik, and Ohrid - hereditary Holy See of Justiniana Prima, became the spiritual center of the Macedonic enlightenment. Soon gospels of the holy books spread from there across the whole Macedonic world. One of these codexes served as the prototype of "*Ostromirovo Evangelie*". Written not later than AD 960, in the year of the death of St. Gregori, the Moesian episcopo.

891. – After insistent fallacy-complaints of the Latin-rite priesthood, pope Stephan V orders to the renowned Macedonian diakon (Lat. "*deacon*") Theodosij to limit his preachings in Dalmatia only to his eparchy. Theodosij's successor, episcopo Alfred, continued the efforts of his predecessor in preserving the Macedonic rite and Glagolic scripture.

923. – Constantinople, confronted with the second Bulgar invasion from northeast, stipulates a truce with Rome.

925. – Split Conference declares St. Methodius "heretic" and his Glagolic/Cyrillic books are banned. The Glagolitic eparchy of Nin was sparred but limited, vernacular Macedonic liturgy was forbidden. The episcopo Grigory held the popular church protests, but in vain.

928. – Second Split Conference – vernacular Macedonic liturgy forbidden again. Nin eparchy was closed down.

988. – The Great Kievan Prince Vladimir converts to Christianity and baptizes the Russian people. Tzar Samoil of Macedonia sends him preachers and shipments of liturgical books in Glagolic and Cyrillic from the Holy See of Ohrid.

990. – Prince Vladimir of Kiev sends the evangelist Mark the Macedonian to the Volga Bulgars to spread Christianity; four Bulgar princes convert, and resettle in Kievan territory.

1054. – The Great Schism of 1054 divides the Christianity into eastern and western branches.

1059. – Third Split Conference and Macedonic liturgy was once again retained forbidden. (This fact confirms the persistent popular support for Glagolic liturgy among the Macedonic population and refusal of the Latin rite, long after beginning of the incessant attacks from Roman-catholic church. The Glagolic Missals kept its primacy in Dalmatia well into 14th century, despite all the efforts made by Vatican to forbid them. It took more than five centuries of brutal Inquisition methods to eradicate it.)

1077-95. – Hungarian king Wladyslaw (Latinized *Ladislau*) advanced the spread of Christianity in his kingdom. His pure Macedonic title-name (“Rule-glorious” - *Vladei-slaven* in plain Macedonian) unveils his original adherence to the Eastern Macedonic Church rite.

1880. – SS. Cyril & Methodius are celebrated as saints by the Roman Catholic Church. As saints they were already recognized by the Eastern Orthodox churches much earlier.

1985. – SS. Cyril & Methodius were honored by Pope John Paul II in his 1985 encyclical *Slavorum Apostoli* (“Apostles of the Slavs”).

etc.

1. List of the seventy-two parishes having some records in Glagolitic and microfilmed by Family History Library:

Arbanasi	Jesenice (Split)	Novalja
Bokanjac	Kali	Novigrad
Boljun	Kastav	Olib
Brbinj	Katuni	Omišalj
Cres	Klis	Orah
Dobranje (Začablje)	Konjsko	Pašman
Dobrinj	Kornić	Petrčane
Donji Dolac	Kozino	Podača
Dubašnica	Labinci	Podgora (Makarska)
Filipjakov	Linardići	Podjezerja
(S. Filippo Giacomo)	Lukoran	Posedarje
Funtana	Makar	Preko
Galovac	Makarska	Primošten
Grabovac	Mali Lošinj	Prkos
Imotski-Glavina	Metković	Punat
Ivan (Poreč)	Mravince	Sali

Sestrunj Silba Sitno Slatina Sokričić
Starigrad (Zadar) Stobrec
Sukosan Sutomiščica
Svinišće Tkon Tugare Turanj Ugljan
Vid Miholjice Vlasići Vranjić Vrgada
(Records kept 1732-1738 by Mijo Vujičić)

2. List of additional parish records in Glagolitic described by Stefanić at the Yugoslav Academy of Science:

Baška: births 1616-1816; marriages 1616-1816; deaths 1642-1737, 1742-1816; confirmations 1622-1635, 1753- 1818; status animarum 1750-1786
Beli: marriages 1749-1812; births 1750-1912
Boljun: births 1598-1634; marriages 1576-1667; confirmations 1588-1658
Bribinj: parts of births, 1602-1613; marriages 1601-1613
Bribir: births 1604-1668, 1676; marriages 1603-1660; deaths 1650-1667, 1675
Čunski: marriages 1749-1824, births 1748-1825
Dinjiška: confirmations 1598-1782; marriages 1731-1734
Dolina: births 1605-1617
Draguč: births 1579-1685, marriages 1584-1722; confirmations 1659
Lindar: births 1591-1667
Montrilj: births 1728-1775; memorials and deaths 18th and beginning of 19th century
Ponikva: marriages 1765-1815; deaths 1765-1815
Vodnjan: births 1566, 1567, 1569, 1578
Vološko: births 1667-1674

...

+Glagolska Azbuchna Molitva+ (Glagolic Abecedarium Prayer)

A symbol is a token; it is analogical teaching by emblematic meaning, according to the association of ideas, as the lion of strength, the scepter of power and the dove of peace. Although there are more than 5 thousand years between the Neolithic script of the Macedonia and the Glagolic variant of 9th century AD, there still can be seen common features between the two systems. These matches have also counterparts in the Linear scripts. These were primordial symbols of comparison used to conceal truths of deep significance. Symbols are indispensable in representing abstract ideas; they give us something for the mind to rest upon, instead of nothingness and mental abstractions. Ordinary language is symbolism; again it is the expression of outward things, which have an inner and symbolic meaning or allegorizing by enigmas. These symbols are but mental associations, at first simple natural objects, that call up others by analogy and are suggestive such as the old winter moon came back again in spring, as a lowing heifer, or that the spring maiden was reborn as a swallow or a bee, which are emblems of spring.

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Yo	Yu	Yen	On	Ye	Yon	Fita	Ižitsa
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All the letters of Glagolic script are explained by words, that are interpretation of something understood, and have a precise meaning even by themselves. As already mentioned at the beginning of this article, the first letter, also known as the “neutral sign” because placed always at the beginning of every Glagolitic inscription / **Ⳛ** /, is spelled “As”, meaning “first”, i.e. the “first-one”, the supreme creator, the god himself. The “A” is also for **Apis**, the sacred bull; it is the “Apostle” (from Mkd. *A-Po-Stol*) - “the first (A) of the holy see (po-stol)”⁵², i.e. the “capitol city”. And who was the “1st one” if not the very creator, the supreme deity or “Boo” (i.e. “Voo”) ⁵³, spelled as the very second Glagolitic letter **Ⳛ** - “bouki” (“bo”- god; “uki”- preaching), i.e. “B” (interchangeable with “V”) or “Bogo” - the god, primordially represented by three vertical lines - **Ⳛ**. The three lines contained in the Glagolic letter **Ⳛ** is the most archaic pictographic sign for „god“. Known from the most remote prehistoric times, it is still present in the famous Chinese trigrams, where the “heaven” is symbolized with the very same three (horizontal) lines:



Above: **The 8 trigrams, most basic divination symbols among Chinese ideograms**

Further, the third letter named “Vedi” (or “Vede” - knowing) which has the literally same meaning with the Sanskrit “*Vedas*” - knowledge. Accordingly, in the Macedonian language there are words for different “knowledges” or skills like: “*Propoveda*” - preaches/teaches, “*Ispoveda*” - confesses, “*Sprovede*” - show (someone or something) the way to a destination or how something has to be done, “*Izvede*” - acquaintance, “*Zavede*” - seduce, etc. Words that are all connected with knowledge of something, i.e. “Vedi”, which in all Macedonic languages actually means “to see” or „learn by seeing”.

Then, this knowledge was to be shared by communication, so, the fourth letter is /G/ - “*Glagoli*”, meaning ‘speaks’⁵⁴, also a comprehensive name of this alphabet. After comes

⁵² *A-Po-Stol* – “A”- the first; Po(lis) - city; “Stol(itsa)” - the capital/chair (city). In Russian Cyrillic: “Столица”; in modern Macedonian Cyrillic: “Престолнина”. Also Macedonian “*Prestol*” - throne; eng.: ‘stool’.

⁵³ Interchangeability of /B/ and /V/ (see “*Voodin*” from Scandinavian mythology).

⁵⁴ Interchangeability of /B/ and /V/ (see “*Voodin*” from Scandinavian mythology). From the noun “*Glas*” – ‘voice’ and the verb “*Govori*” – ‘talks’; thus the meaning of the noun “*Gla-Go-li*” is literally ‘vocalized talking’.

/D/ - “*Dobro*”, meaning ‘treasure’ or ‘genuine good’ in plain Macedonian, /E/ - “*yest*” meaning ‘it is’ or ‘being’, /Ž/ - “*živite*” meaning ‘live’, /Dz/ - “*dzelo*” meaning ‘whole’, /Z/ - “*zemlya*” meaning ‘earth’, etc.

Although there are more than five thousand years between the Neolithic script of the Balkans and the Glagolitic variant of 9th century AD, there are still common features between the two systems that can be clearly seen. These matches have also counterparts in the Linear A and B scripts. But, even if the independent readings of the meaning of separate Glagolitic letters are clearly understandable, the original precise meaning of the entire Glagolitic abecedarium prayer was lost during the centuries and it is not completely clear. Different scholars interpret it in different ways, adding or subtracting meanings and explanations, but still lacking an acceptable general agreement about the original meaning of the whole. This is because of the lost teachings of the strange archaic shapes and deeply hidden symbolism of the Glagolic letters/symbols. Such as the Zodiac signs, or the theosophic ones. Not to talk about the medieval priests who introduced meanings for the symbols to represent the attributes of god, and in time the original meaning and intent of the symbols were lost to the multitude who worshiped the symbols alone before which the votaries knelt in adoration. In order to emphasize the prehistoric resemblances let's see for example the strongly suggestive visual interpretation of the very first letter and its shape - ✚. At the very beginning, long before the compiling of Glagolic alphabet, this sign, corresponding to the letter “A”, was presumably the symbol of the “she-first”, the Great Mother Goddess. The shape of this first Glagolitic letter has clearly perceptible pictographic allegory, of the very first being everyone of us sees in its life, a mother, and it's easily recognizable in the classic calm posture of the primordial Mother Goddess, worshiped in Macedonia some 8000 years ago:



Above: **The first letter of the Glagolitic script, and some of the Neolithic altars of the Great Mother Goddess found in many archaeological sites across Macedonia**

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+ Glagolitic Written Monuments +

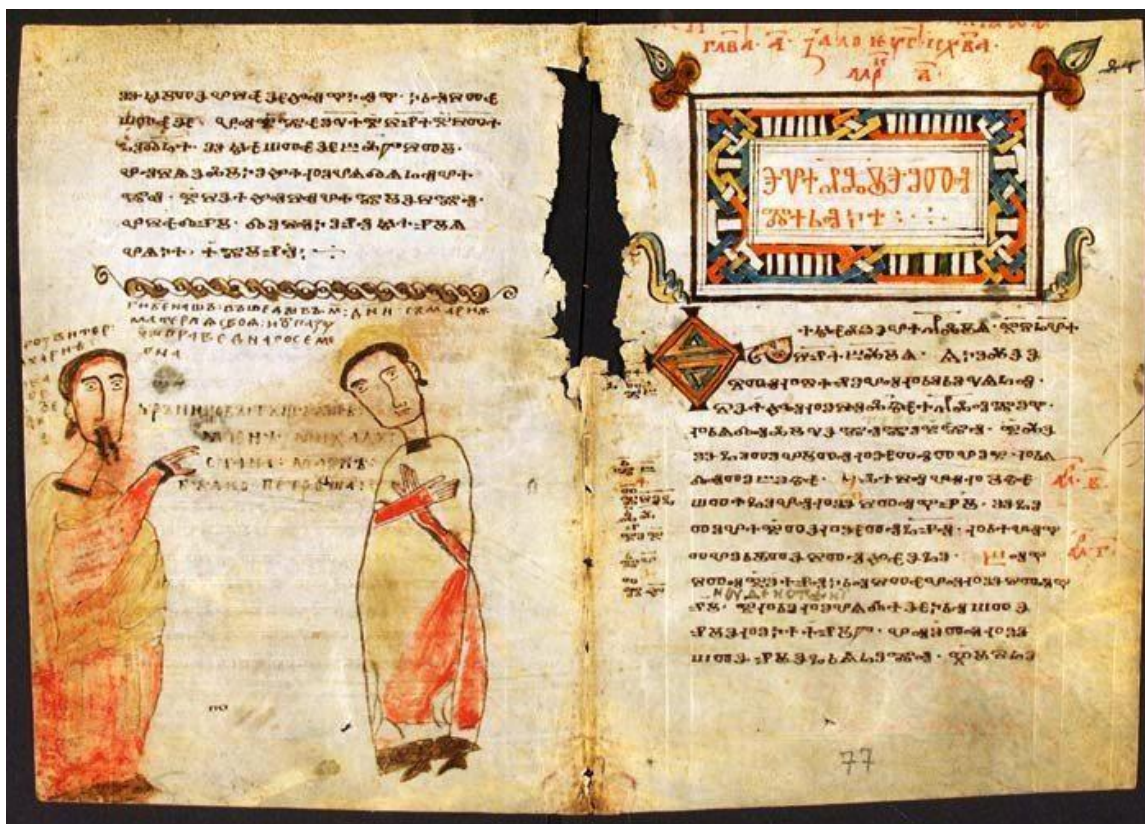
From all survived written Glagolic scriptures in Macedonia are preserved only a handful. The overwhelming majority of the immense literary treasure from Macedonia and Balkans was grabbed by passing armies, war-profiteers, competing old and new churches, empires, western and eastern “Indiana Jones” treasure hunters, etc.⁵⁵ Thus, most of the original medieval scriptures in Glagolitic are now kept in the treasure vaults of the big European centers as Moscow, Vienna, Rome, Paris, etc. Below is the incomplete list of some of the most famous chirographic Glagolitic texts and Cyrillic texts with Glagolic inserts from Macedonia and some other regions spread throughout the museums and libraries in Europe and Asia:

- Zograph Gospel (Lat. *Codex Zographensis*) 10th century, Aegean Macedonia; taken from the Zograph Monastery in Sveta Gora (Mt. Atos) today is kept at St. Petersburg National Library of Russia.
- Kiev Missal, 10th century; “found” in 1872 by the Kievan archimandrite Antonin Kapustin at the St. Katherine’s monastery on Mt.Sinai; today kept in the Central Library of Sciences of the Ukrainian Academy in Kiev.
- Asseman’s Gospel, (Lat. *Codex Assemanius*) 10th century, Ohrid Transcription School, Macedonia; taken from Jerusalem in 1736, today kept in Vatikan library.
- Macedonian Glagolitic pages from Rila Monastery, 10th century; 6 of the pages are still kept in Rila Monastery, 2 pages are now in the Russian Science Accademy in the Foundation of I.I.Sreṭnevski.
- Sinai Euchologium (Lat. *Euchologium Sinaiticum*) 11th century, Macedonia; contains 107 pages, from which 103 are still kept in the Sinai Monastery of St. Katerina, and the last 4 pages are in the library in St. Petersburg.
- Sinai Psalter (Lat. *Psalterium Sinaiticum*) 11th century, western Macedonia. 150 pages; still preserved at St. Catherine Monastery at Mt. Sinai.
- Ohrid Gospel, 11th century, Macedonia; taken in the 19th century by Viktor Grigorović, now kept in the Public Library in Odessa in the Collection of Viktor Grigorović.
- Clotz’s Homiliary (Lat. *Glagolitza Clotzianus*) 11th century;
- Maria’s Gospel, 11th century Aegean Macedonia; taken from the Monastery of “The Birth of Mother of God Maria” on Sveta Gora (Mt. Atos); contains 174 pages of which 172 are in Moscow and 2 in Vienna, Austria.
- Dobromir’s Gospel, 12th century, Macedonia.
- Strumitsa Apostle, 13th century, Macedonia; today kept in the National Museum

⁵⁵ How Macedonian manuscripts have been systematically plundered over the centuries:
<https://history-from-macedonia.blogspot.com/2020/10/how-macedonian-manuscripts-have-been.html>

in Prague, Czech Republic.

- Ohrid Apostle, Macedonia; today kept at the Russian State Library.
- Bitola Triod, Macedonia; taken from city of Bitola during the Balkan Wars, now in Bulgarian Academy of Sciences.
- Resen fragment, Macedonia; taken during the Balkan Wars from city of Resen, now kept in the Bulgarian Academy of Sciences.
- “Bologna” Psalter, 13th century, from Macedonia; kept in Bologna, Italy.
- Vrbnik Breviary, 13th century; taken from Vrbnik Tupa, Croatia; now in Vienna National Library.
- Omišaljski Missal (Missal from Omišalj), 14th century, Dalmatia; taken during the Napoleonic Wars and now kept in the Bibliotheque Nationale du Paris.
- Lord Novak’s Missal, 1368, Krbava, Dalmatia; taken from Istria where it was kept, today in Vienna National Library.
- Glagolitic “Početnica”, 1380, Slavonia; taken from Jurjev heredity, today in Tours City Library.

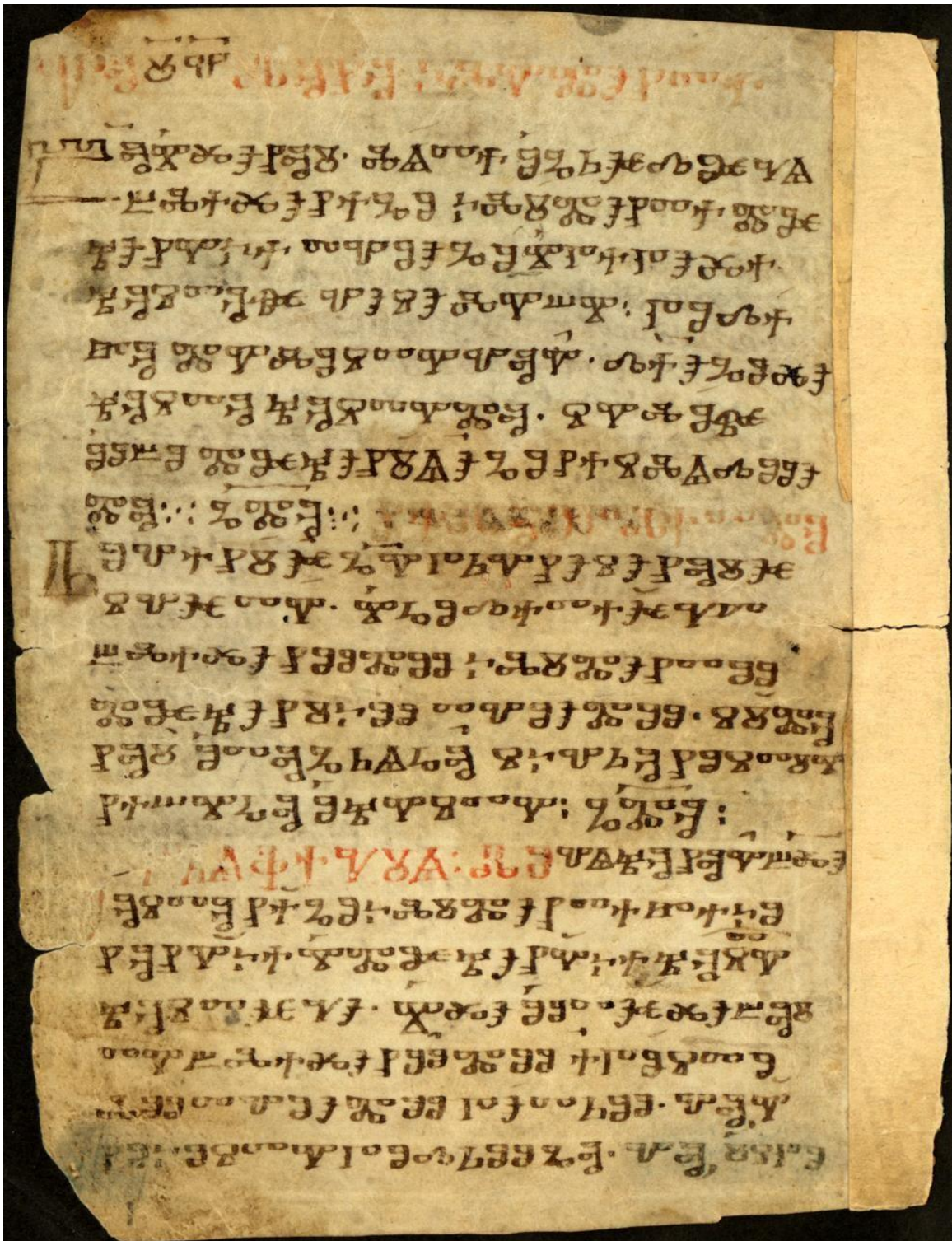


Above: **Codex Zographensis**; kept at **St. Petersburg National Library of Russia**

Zograph Gospel – is one of few medieval manuscripts in Old Macedonic language to have come down to us today. Originates from the end of 10th century and it is one of the oldest known saved Glagolitic gospels until now. It is a rare example of the Glagolitic codex that has survived almost completely for 1000 years. Written in archaic Macedonian, with separated ‘uk’, use of the digraph ‘št’, and rare vocalization of ‘ier’s’ (ѣ > o, ѣ > e). By its contents it is a four-gospel with synaxarion. It contains 303 pages, of which the first 288 are written in Glagolitic, and the rest which are written afterwards in Cyrillic alphabet contain the 13th century synaxarion. Its name came out from the place where it was kept, the Zograph Monastery on Sveta Gora (Mt. Atos). According to a verbal legend, in ancient times the manuscript was brought in Ierissos (a town on the isthmus, connecting the Aphon Peninsula with the continent) by a Macedonian craftsmen colony, settled there since the 10th century, and was kept in the church governed by the Zograph Monastery. Then it belonged to the Zograph Monastery. In 1860 the manuscript was presented to the Russian emperor Alexander II by the monks of the Zograph Monastery, headed by Archimandrite Anfim. The next year, 1861, it was taken to the Russian Imperial Public Library. Today is kept in St. Petersburg. It is a testimony that the oldest surviving Macedonic texts, of which the *Codex Zographensis* is an important example, were written in Macedonia. The 288 leaves comprised in this volume in a form of a gospel book (known in Old Macedonic church tradition as a *Tetraevangelion*), followed by a syntaxarion, or list of feasts of the saints, with short accounts of their significance, and of 16 leaves and a calendar of saints' days with an indication of the gospel for the day, written in Cyrillic script of a later date. The illumination is brightly

colored and features headpieces containing display lettering, in Romeian fashion, and decorated initials with interlace and other infills and simplified acanthus-ornament extensions. It is related to that of the *Euchologion of Sinai* but is rather more rectilinear and refined, if somewhat less exuberant. These include several other early manuscripts in the Glagolitic language (Old Church Macedonic): *Codex Assemanus*, the *Psalter of Sinai*, the *Euchologion of Sinai*, the *Bojan Palimpsest*, and perhaps the *Codex Marianus*, which may have been copied from a Macedonian original somewhere in Serbo-Croatian territory.

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The Kiev Missal - Dating from the second half of the 10th century, the *Kiev Missal* is generally held to be the oldest Old Church Macedonic manuscript with a coherent text. The manuscript is a seven-folio text in archaic Glagolitic script that contains parts of a Romeian-rite missal (*Sacramentarium*), a book of texts used by a priest during mass. It has original Moravian lexical pre-slavic characteristics, which show that it was written for use in Great Moravia. Written with three different hands, it includes a reading from

the Epistle to the Romans by the Apostle Paul (Chapter XIII, verses 11-14 and Chapter XIV, verses 1- 4), a prayer to the Blessed Virgin from the Annunciation service, and various prayers from the mass. The missal is one of the oldest monuments of the ancient Macedonic written language, and is of enormous esthetic and linguistic value to world culture. The manuscript was given to the Kiev School of Theology in 1872 by Archimandrite Antonin Kapustin, the chief of the Russian Orthodox mission agency in Jerusalem and a former student at the school. Kapustin reportedly found the sheets at the St. Catherine's Monastery on Mt. Sinai. The cover of the manuscript contains the inscription of Father Antonin: "*To the library of the Kiev School of Theology. Jerusalem. 1872.*" Most of the text of the missal is written in black, denoting the texts meant to be pronounced. Passages written in red are instructions to priest regarding the conduct of the mass.

...



Asemanovo Evangelie (Lat. *Codex Assemanianus*) or Assemani Gospel is medieval

Macedonian literary monument which originates in the 10th century. It has typical Macedonian features, like the vocalization of the 'ier's (ѣ > o, ѣ > e), mixing of the nasals, etc. This gospel is composed of 158 sheets and is considered to be the oldest preserved Macedonic manuscript of vernacular language from Macedonia. It was found in Jerusalem by J. Asseman in 1736 and it was named after him. The gospel is written in older round Glagolitic, and decorated with unique beginnings and endings in color. According to the content, the text was classified as gospel. The text is originally from western Macedonia. Today, the Gospel is kept in the Vatican library in Rome. Asseman's Gospel belongs to the Ohrid Transcription School which was characterized with consistent continuation of the traditions of SS. Cyril and Methodius, as manifested by some unique lexical and grammar archaisms.

...



Left: **Novgorod leaves**

"**Kupryianov**" or "**Novgorod Leaves**", Aprakos Gospel from 10-11th century (fragment, 2 leaves), it is written in a uncial handwriting in two columns. Text has ekphonic note signs. Initials of the Old Romeian style in colors with application of gold were executed in the same technique as initials in the *Ostromir Gospel*: in colors and gold on a dark cherry-colored background. Headings of the readings were written in gold that has peeled away to a great extent at present. The *Kupryianov Leaves* was discovered by I. K. Kupryianov at the library of St. Sophia's Cathedral in Novgorod. There are diverse opinions about their origin and connection with the *Ostromir Gospel*. The assumption of Vladimir Moshin, which is most credible, is that the *Kupryianov Leaves* were a part of the codex from which the *Ostromir Gospel* was copied. In Moshin's opinion, this gospel, now lacking, may have belonged to Tsar Samoilo of Macedonia, who sent it with other liturgical books to the Grand Kievan Prince Vladimir in connection with the adoption of christianity in Kievan Russia. Then the Gospel along with other books from Macedonia was transferred north to Novgorod, where in the middle of the 11th century, in the scientist's judgement, this royal codex may have served as a model for the gospel commissioned by Ostromir, the governor of Novgorod. According to Moshin's estimation

the place of origin of the missing codex, that contained the *Kupryianov Leaves*, is the city of Ohrid in Macedonia.⁵⁶ In 1865 the manuscript was acquired from I. K. Kupryianov by the Imperial Public Library.

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⁵⁶ In the Moshin's article titled "Древнейшие кирилловские рукописи" ('Ancient Cyrillic manuscripts') Moshin defines the "Sava's Book" as "*Македонское апракосное евангелие, почти идентичное с русским Остромировым евангелием, ещё более с его македонским оригиналом, остатком которого являются Новгородские листки.*" - "*The Macedonian Aprakos Gospel, almost identical with the Russian Ostromir Gospel, even more with its Macedonian original, the remnant of which is the Novgorod leaflets.*")



Above: **Illustration from the Ostromir' Gospel**

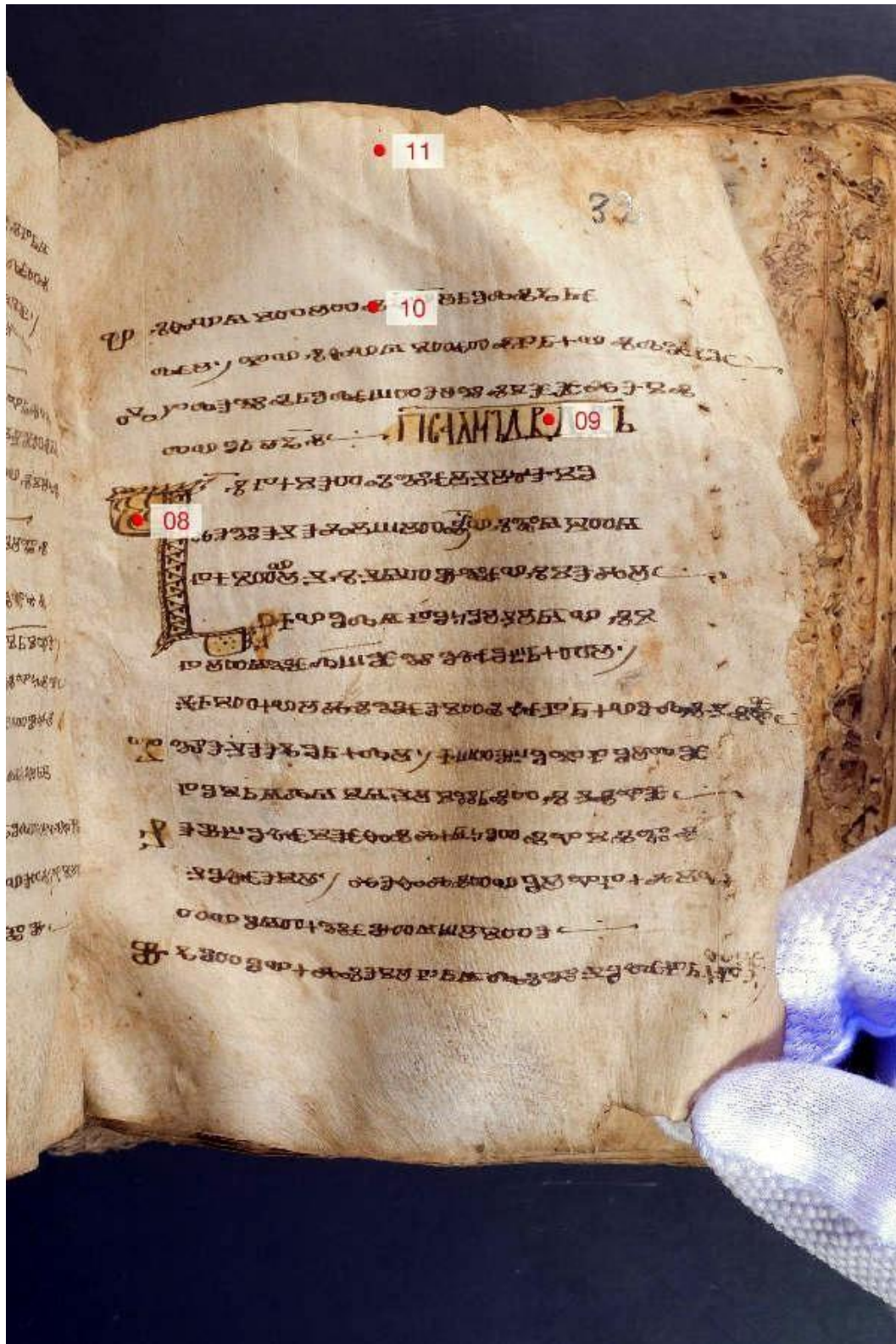
Ostromirovo Evangelie (1056-57), or the *Ostromir Gospel*, is the oldest dated Russian manuscript book to have survived. It was commissioned by Ostromir, the governor of Novgorod, who was a close confidant of Prince Iziaslau of Kiev, the son of Yaroslau the Wise. It was written less than 70 years after the adoption of christianity and the introduction of the Old Church Macedonic writing in Russia.

...



Macedonian Glagolitic Pages from Rila Monastery dated from XI century; only 8 pages of these are saved. They were found in the Rila Monastery on 3 occasions (2 pages from Viktor Grigorović in 1845, 3 pages by Konstantin Jiriček in 1880, and other 3 pages by Jordan Ivanov), 6 of the pages are still kept in Rila Monastery, 2 pages are now taken in the Russian Science Accademy in the foundation of I.I.Sreṭnevski, and the best preserved are the pages by V.Grigorović. By contents these pages are parts of ecclesiastical teachings and prayers. By paleographic redaction and accentuated archaic Macedonian features they are closest to the Asemani Gospel and the Ohrid Glagolitic leaves.

...



Above: Sinai psalter

Sinai Psalter (Lat. *Psalterium Demetrii Sinaiticum*) – Glagolic manuscript that contains 177 parchment folia, and is thought to have been handwritten in Macedonia in the 10/11th century. According to earlier reports the old collection of manuscripts in Sinai Monastery of St. Catherina contained a total of 43 Macedonic codices and fragments from the 10th/11th century, most of them written in Old Church Macedonic of various redactions, both in the Cyrillic and the Glagolic script. The spelling is of clear Macedonian redaction, with vocalization of the ‘ier’s’, (ѣ > o, ѥ > e), denasalization, and exchange of the nasal syllables which is characteristic of the Ohrid literary tradition. The oldest Glagolitic psalter was written at the literary center of the Ohrid Literary School in the period of Tsar Samoil, and is based on the early translation of the Psalter by Cyril and Methodius. On Macedonian territory, the commentaries of Pseudo-Athanasios of Alexandria were added to this first Macedonic translation of the Psalter. We should also make a note of the fact that even M. Speransky emphasizes that the Psalter with commentaries was brought to Russia from Macedonia, which is also substantiated by the Macedonian linguistic characteristics in the aforementioned oldest Russian psalters with commentaries. The earliest specimens represent two Glagolic books and a Glagolitic palimpsest belonging to the Old Church Macedonic canon: the main part of the *Euchologium Sinaiticum* (Cod. Sin. slav. 37), the *Psalterium Sinaiticum* (Cod. Sin. slav. 38). Sinai Missal (lat. *Psalterium Demetrii Sinaiticum*) which contains 109 pages, from which 106 are kept in the Sinai Monastery of St. Katerina, and the last 3 are kept in the library in St. Petersburg. It originates from 11th century, by its contents it is anthology of prayers.

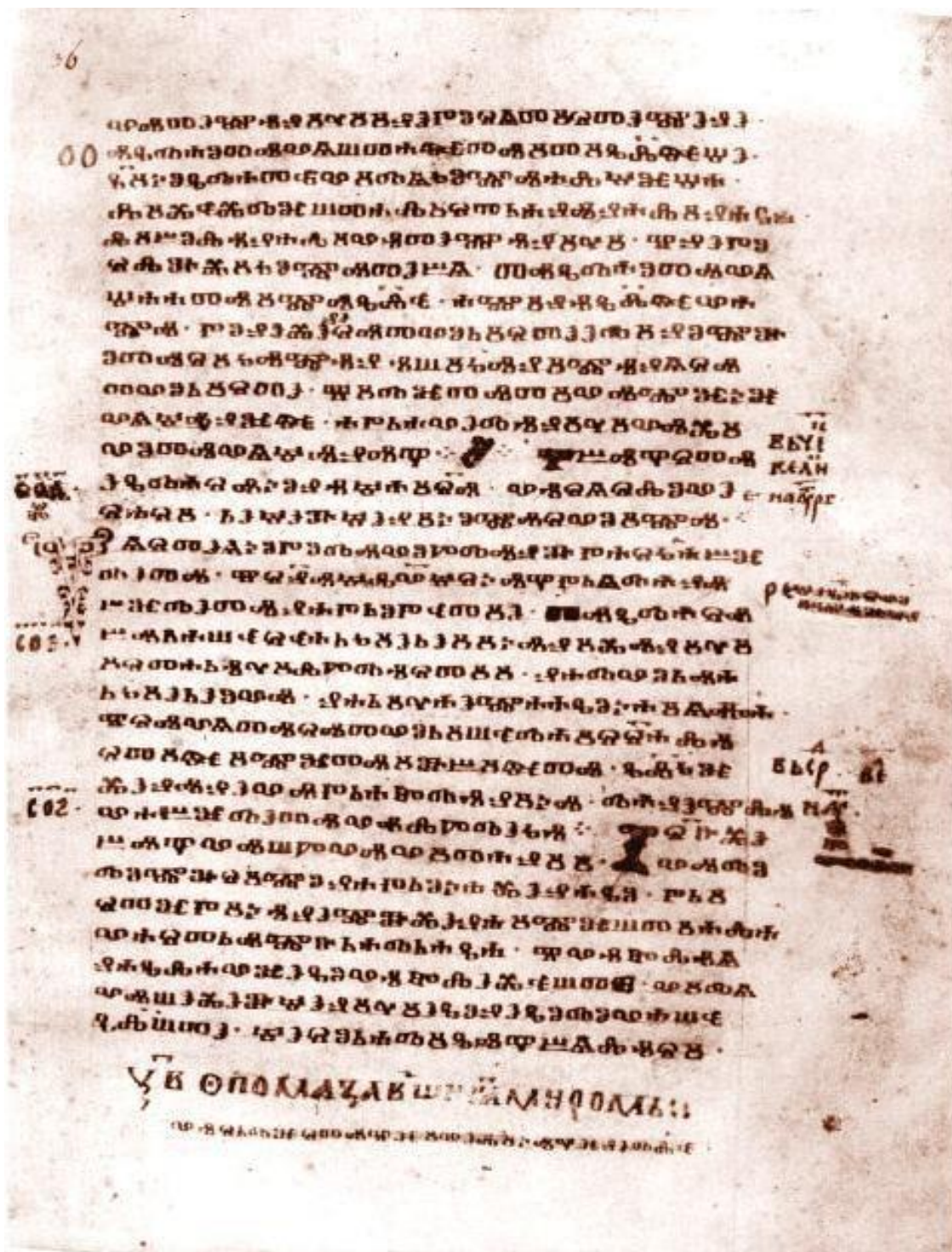
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Sinai Euchologium (lat. *Euchologium Sinaiticum*); Glagolitic manuscript made of 109 leafs preserved at the monastery of St. Catherine on Mt. Sinai, and 4 leafs that are kept in St. Peterburg Public Library. Written in Macedonia in 11th century contains an euchology, i.e. collection of prayers for different occasions based on older Cyrillo-

Methodius protograph. Again the spelling is of clear Macedonian redaction, with vocalization of the ‘ier’s’. It also contains grammatical and lexical ‘Moravisms’.

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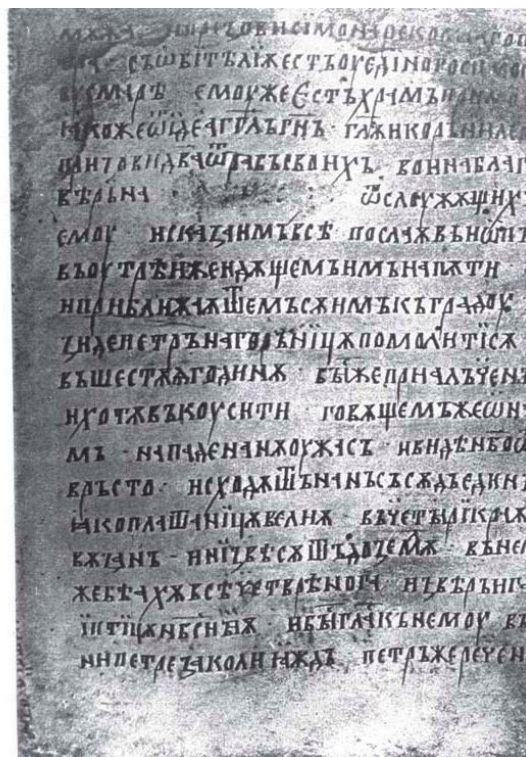


Above: The Glagolitic *Codex Marianus*, from 10/11th century, Macedonia

Maria's Gospel (Lat. *Codex Marianus*) – Different from the previous 8 monuments that have incontestably Macedonian provenience according to both the origin and the

language characteristics, there is a claim for this gospel, beside the general opinion that the text is Macedonian, but it comes from the territory of *Štokov* in Czech Republic (for comparison Croatian texts in Glagolitic were created even in 18th century). Nevertheless, the spelling is again of clear Macedonian redaction, with vocalization of the ‘ier’s’, denasalization, etc. It contains 174 pages, by contents is four- gospel, it is found in the Monastery “The Birth of Mother of God Maria” in Sveta Gora, after whom it was named Maria’s Gospel. It is kept in Moscow except for the first 2 pages that are in Viena.

...



Above: The „Ohrid Gospel“ from 10/11th century, Macedonia

The Ohrid Gospel is a fragment contained from 2 pages; its origins are from XI century; by its contents it's elective aprakos-gospel. It was "found" by Viktor Grigorović in Ohrid and today is kept in the Public Library in Odessa in the collection of Viktor Grigorović. By redaction it is closest to the Aseman gospel.

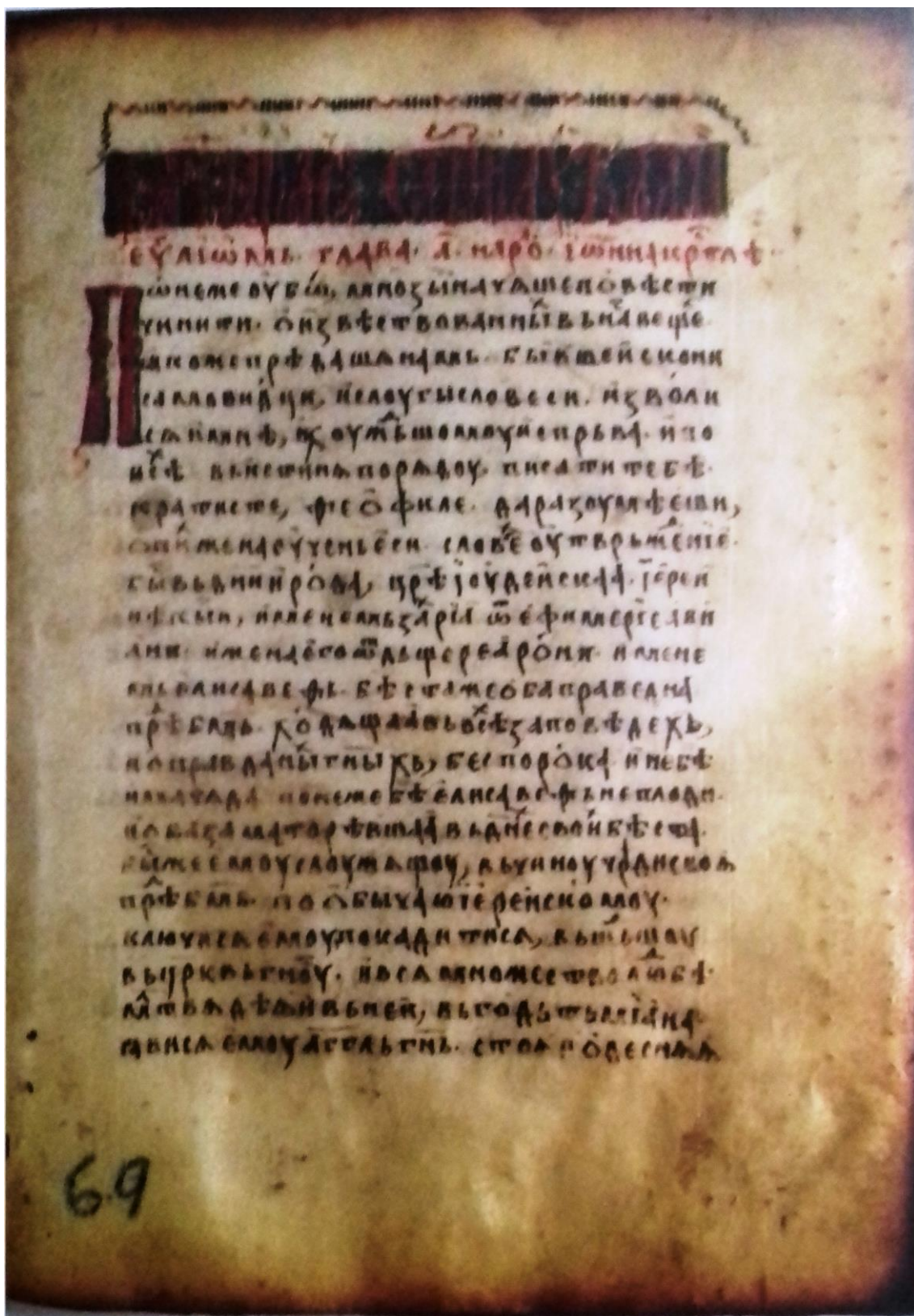
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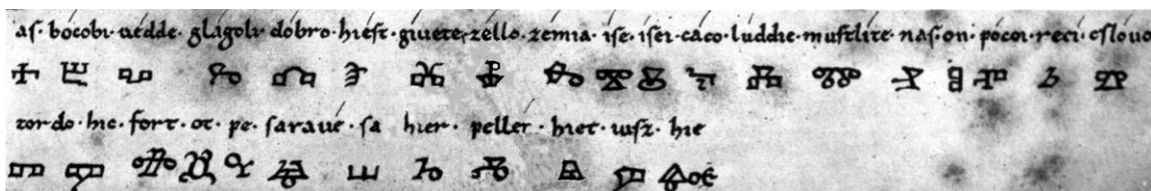
Kičevski or Bitola triodion – An Old Macedonian Manuscript from the 11/12 century. The 101 extant parchment leaves contain the text of the Lenten Triodion from

Friday of the 1st Week of Lent to the Wednesday of the 6th Week of Lent.

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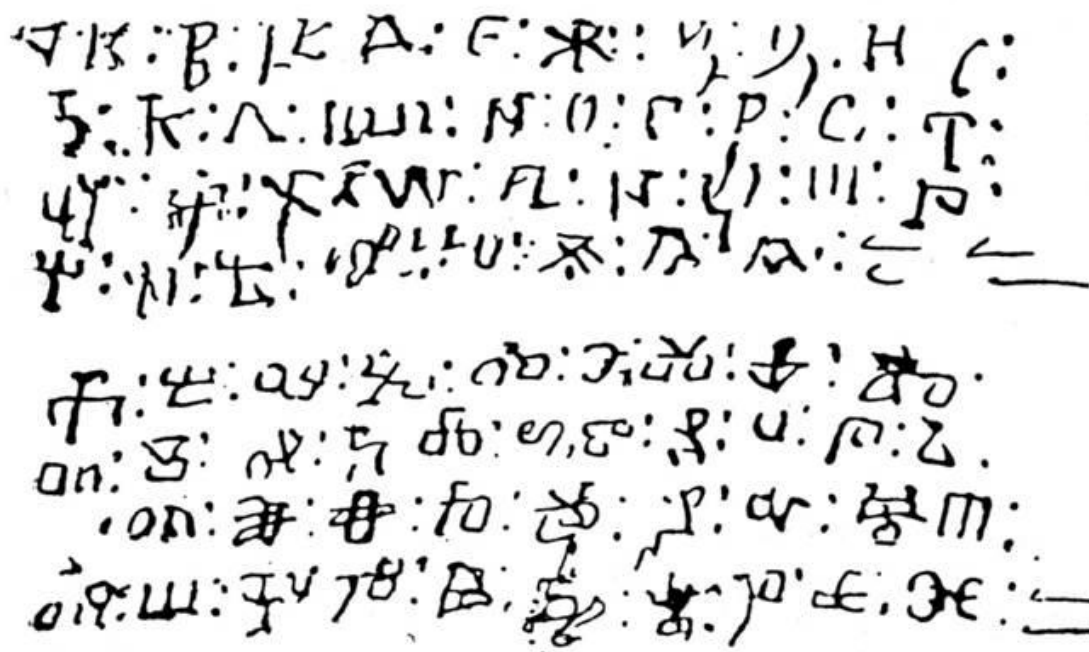


14th century “Trashed manuscript” – a Macedonian manuscript of which just one page is preserved.



Above: "Paris" abecedarium

Below: "Munich" abecedarium⁵⁷



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There's a great number of other valuable Macedonian Glagolitic manuscripts. For more profound research check the archaeological descriptio "Slavic Manuscripts from Macedonia in foreign Manuscript collections IX-XIX century", Vol.1 and 2 by Georgi Pop-Atanasov, (MANU, Skopje 2017, 2020).⁵⁸

⁵⁷ Source: Hamm 1974.

⁵⁸ 'Словенски Ракописи од Македонија во странски ракописни збирки, 9-19 век', книга прва и книга втора, МАНУ, Скопје 2017 и 2020 година.

+ Transliterated Excerpts from Glagolitic Scriptures +

Below are the transliterated examples from the Glagolic-written missals, breviaries and apocryphal texts that give us the sighting of the standard way of expression among Macedonic-speaking populations across the Macedonian peninsula in Middle Ages:

"Va d'ni Asuera ts(a)ra iže ts(a)rstvova ot Indie do Etiopie nad' •ṛ•i•ō•i•ž• (=187) prověcii. Egda sede na přestolě ts(a)rstviě s'voego Suza gr(a)dъ izsnov(a)nie c(a)rstviě ego³⁵ bilo e. V' trete ubo³⁶ lěto ts(a)rstviě s'voego stv(o)ri veli br(a)kъ v'simъ vladikamъ i otrokom s'voimъ prěkrěpcēm Per s'idovъ i Miděevъ s'l(o)vučimъ i nared'benikovъ v'ladan' i prěd' s(o)boju. da pokaz(al') bi bog(a)tstviě sl(a)v(n)ě ts(a)rstviě s'voego i v(e)ličъstvie i ponov'stie k'rěposti s'voee m'nogim' vrim(e)nemъ. •ṛ• (=100) rek'se i .ō. (= 80) d'nmi. Eg'da že is'pl'nili se b(ě)še d'ni b'r(a)ka. z'va vs(a)ki plkъ iže obr(ě)ten bis(tъ) v'Suzihъ ot naivekšago daže k naimanšemu i.ž. (=7) d'ni pov(e)li brak' prigotoviti v oponiči vrta i dubrave ê e ts(a)rstvenim' čaščeniem i r(u)koju stavlena b(ě)še. I višahu iza vs(a)ke s'trane šatori aerskago lica i karpasina i êcin'ktina pod'držani konopi bisin'nimi I purpirnimi. Iže s'lonov'nimi obruč'ci v'saždeni b(ě)hu i stlpi mramornimi oprav'lahu se. Pos'telice t(a)koe zl(a)te i s'rebrne na tlěh z'maragdan'niъ i panostratovъ kam(e)nemъ raz'reždeni b(ě)hu. Êže div'nimъ različstviemъ pis'mo uk'raševaže." ³⁷

"Č(it)e kniġ Ester: *V oni dni pomoli se Ester glagoljuči: G(ospod)i ts(a)ru b(o)te vs(e)m(o)gi. V'tvoei volji vsa sud' postavljena i nêšt' iže mogli' bi protivu stati tvoei volji. Ake hočeš sp(a)sti ni vskorê izb(a)vim se. Ti bo(ťe) stvori n(e)bo i z(e)mlju i vsa iže n(e)b(e)sa okr'st' održet'. Gospodъ vsêh' ti esi i nêšt' iže moţet' protiviti se veličstvuju tvoemu. I n(ij)ne g(ospod)i ts(a)ru ts(a)rem bo(ťe) Avramov' p(o)m(i)lui ljudi tvoe. Ako hoteš ni vrazi naši pogubiti. I dostoénie || tvoe razoriti. Ne otrini česti tvoee. Juţee izbavil jesi sebê. Na usliši m(o)lenie naše i m(i)l(o)stiv' budi žrêbu. i užu dostoênîe tvojego. I obrati g(ospod)i plač naš v radost da živuče hvalim ime tvoe s(ve)toe. I ne pogubi ust' hvalečih te g(ospod)i b(o)te naš."* ³⁸

³⁵ *Ego* ['yévo; archaic] - 'his'; in today modern Macedonian: *negovo* - 'of him', with the adjunctive prefix /na/ - 'of', and the possessive adjective /vo/ (i.e. *na-ego-vo*), where still can be seen the base of older variant of the very same word - (*n*)*ego(vo)*

³⁶ *Ubo* [abbrev] – ‘pretty’, ‘beautiful’; preserved only in today modern Macedonian form: *ubavo* – pretty, beautiful.

³⁷ From the so called "Oxford breviary" (1310).

³⁸ From the so called "*Vatican Missal*" (because kept in the Vatican library) written in Glagolic script; it's a rare preserved missal from the Glagolitic Congregation of Omišalj, on the island of Krk, today *Croatia*; beginning of the 14th century.

Ljubljana homiliar: „Egda ubo togoŕde g(ospod)a s(i)na d(a)v(i)dova naricaetŕ otvaraetŕ

Below: the **Glagolitic Unicode font with letter names and short explanatory notes**

☐ - A /a/ – **As**, i.e. ‘I, Me’; anthropomorphic ideogram that depicts a human, meaning “first”, i.e. the “first-one”, the supreme creator, the god himself. In its very primordial significance it’s the plain pictographic image of the Great Mother Goddess from the Neolithic Macedonia:



The “A” is also for **Apis**, the sacred bull; it is the “**Apostle**” (from Mkd. *A-Po-Stol*) - “*the first (A) of the holy see (po-stol)*”⁵⁹, i.e. the “capitol city”. And who was the “1st one” if not the very creator, the supreme deity or “**Boo**” (i.e. “Voo”) ⁶⁰, spelled as the very second Glagolitic letter **Б** - “*bouki*” (“*bo*”- god; “*uki*”- preaching/teaching), i.e. “**B**” (interchangeable with “**V**”) or “*Bogo*” - the god, primordially represented by three vertical lines - **III**. Phoenician: *Aleph*, Egyptian: *Apis*, or the sign of the cross.

☐ - B /b/ – **Buki**, i.e. “Bogo-uki” - ‘God’s-wisdom’; Hebrew: ב bet, Aramaic: ܒ bīt.

Hyero glyph	Proto-Synaitic	Phoenician	Glagolitic	Modern Macedonian
				Б

Above: **graphic evolution of the letter B**

☐ - V /v/ – **Vedi** - ‘(you/he/she/it) see/knew’; Latin: V (inverted: ☐ - Dobro). In astrology a descending lunar node.

☐ - G /g/ – **Glagoli**, from the noun “Glas” - ‘Voice, vocal’; Russian: *Golos*, metathesis: *Logos*. Maybe a corrupted form of astrological sign of Aries - ♈.

⁵⁹ *A-Po-Stol* – “A”- the first; Po(lis) - city; “Stol(itsa)” - the capital/chair (city). In Russian Cyrillic: “Столица”; in modern Macedonian Cyrillic: “Престолнина”. Also Macedonian “*Prestol*” - throne; eng.: ‘*stool*’.

⁶⁰ Interchangeability of /B/ and /V/ (see “*Voodin*” from Scandinavian mythology).

- - D /d/ – **Dobro**, kindness/good/well; Septuagint Koine delta Δ, Cyrillic: Д. In astrology an ascending lunar node.
- - E /ε/ – **Yest** - ‘is/exists’; Samaritan: ̄y, Sanskrit: ye.
- - Ž /ʒ/ – **Živite**. Sanskrit: jivitei. Maybe a corrupted form of the astrological symbol for Pisces: ♓
- - S/Dz /d͡z/ – **Dželo** - ‘very, whole’. Unknown origin, possibly Armenian: Ջ - ‘ja’.
- - Z /z/ – **Zemlja** - ‘Earth/ground/soil’. Possibly a corrupted variant of Septuagint Koine: θ - ‘theta’. Obvious astrological and ideographic symbol of the Earth with Moon: ☾
- , □ - I, Ĭ /i/, /j/ – **Iže, Izhey** - ‘which is/the’; Phoenician: Y - ‘upsilon’.
- - I /i/ – **Ižey** - ‘and’; Latin: *e*. In astrology a descending solar node.
- - J /j/ – **Jervъ, ġervъ**, Latin: *ye*.
- - K /k/ – **Kako** - ‘how/as’; Hebrew: ק - ‘qoph’.
- - L /l/ – **Ljudie, Lyuge** - ‘people’; Septuagint Koine: λ - ‘lambda’.
- - M /m/ – **Mislite** ‘think’ (2nd plural); Septuagint Koine: μ - ‘mu’. In squared Glagolitic it was eventually replaced by a Latin/Cyrillic like forms **М**, **м**, partly due to its complexity.
- - N /n/ – **Naš, Nash** - ‘ours’. Actually ideogram copied from the ancient syllable /P/ - ‘Rod’, ‘kin’ in plain Macedonian. Hence the “Narod (abbreviation of “Naš-Rod# - ‘Our’kin’), a ‘nation/people’ in plain Macedonian.
- - O /o/ – **On** - ‘he’.
- - Pe /pe/ -
- - Pi /pi/ – **Pokoi, Pokoy** - ‘calmness/peace’; possibly a variant of early Septuagint Koine *pi*.
- - R /r/ – **Рѣци, Retsi** - ‘speak/pronounce’, in modern Macedonian Cyrillic: “**Reči**” - ‘say’⁶¹; Linear-B: **ra** - ‘Ra’.
- - S /s/ – **Slovo** - ‘word/speech’. In astrology an ascending solar node.
- - T /t/ – **Tvrdo, Tverdo** - ‘solid/hard/surely’; a form preserved in the modern Macedonian Cyrillic-cursive: **Тврдо**.
- - Ou /u/ – **Uk** - ‘teaching, knowledge’. Ligature of on - □ and izhitsa - □.
- - F /f/ - **Frt, Fert**. Variant of Septuagint Koine Φ, archaic: **ϕ** - fita.
- - X /x/ – **Hěr, Heru**. Latin: *h*.
- - GĐ /ɔ/ – **Ot, Oht** - ‘from’; ligature of on - □ and its mirror image.
- - Sht (Shta) /ʃt/ – **Šta, Šča/Shta**; ligature of *sha* - □ and **T** - □.
- - Ts /ts/ – **Tsi**; final form of Hebrew *tsade* - צ.
- - J-Dž /d͡z/ – **Cherv** - ‘worm’; similar to shta □; perhaps non-final form of Hebrew *tsade* צ.
- - Sh /ʃh/ – **Ša, Sha** (onomatopoeic) - ‘silence/quiet’. Hebrew: **ש** (shin).
- - Y /y/ – **Yer, Yor**.
- □ - I /i/ – **Yery, Yeri**. Ligature; digraph of either *yer* (□) or *yerb* (□), followed by either *izhe* (□,

⁶¹ <http://www.makedonski.info/search/reči>

-) or *i* (□).
- - Ъ /ə/ – **Yerъ, Yer`**.
- - Ya /ia/ – **Yat, IA, Ya**. Epigraphic ligature of A and I. A possible root-syllable from Linear-B.
- - Ё /yo/ – **Yo**.
- - Ю /yu/ – **Yu**.
- - **Ensu** (small yousu), also used to denote nasality.
- - **Yensu** (small iotated yus). Ligature of *yestъ* □ and *ensu* □ for nasality.
- - **Onsu** (big yousu)
- ⚭ - /ǝ/ - **Onsъ** [big yus]. Ligature of *onъ* □ and *ensu* □ for nasality.
- - Yous (big yous).
- ⚭ - /jǝ/ – **Yonsъ** (big iotated yus). Ligature of **I** and *ensu* □ for nasality.
- - Th/th/ – **Thita, Fita**.
- - I /i/ – **Ižica, Izhitsa**.

The Glagolitic alphabet was added to the international Unicode Standard in March 2005 with the release of version 4.1.⁶² The Unicode block for Glagolitic is U+2C00–U+2C5F:

U+2C0x:	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□
U+2C1x:	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□
U+2C2x:	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□
U+2C3x:	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□
U+2C4x:	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□
U+2C5x:	□	□	□	□	□	□	□	□	□	□	□	□	□	□	□

...

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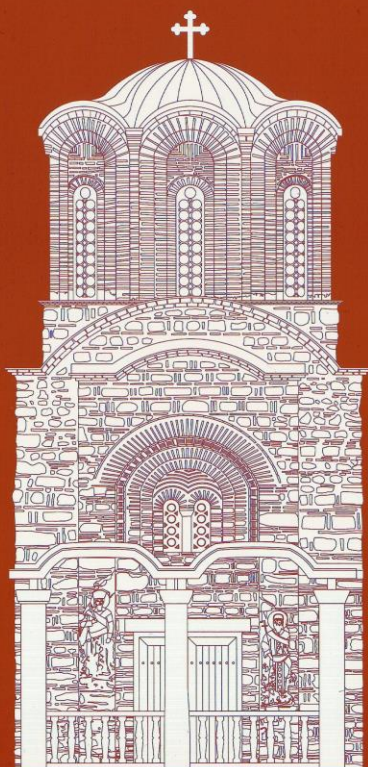
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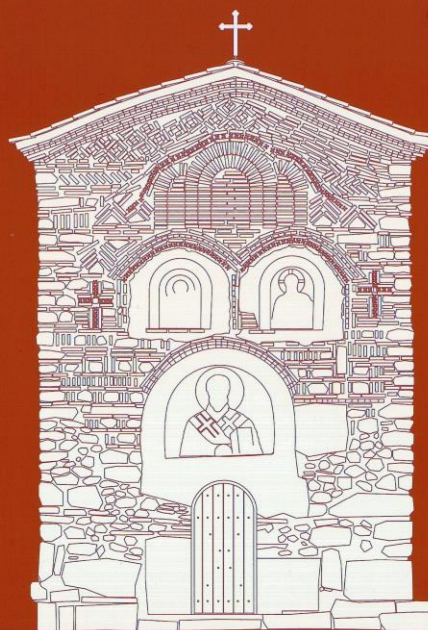
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